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The Training of the Will. ARTHUR A. CAREY 161
Theoretical or Practical Preaching. LEWIS F. HITE 176
Benedict Chastanier and the Illuminati of Avignon. JAMES HYDE 181
Swedenborg's Service to Theology. JOHN GODDARD 206
Elementary Correspondences. I. H. H. GOSSET 212
Swedenborg's Psychology of Human Liberty and Rationality. ADOLPH ROEDER 231
Swedenborg as the Apostle of the New Church. EDWIN GOULD 241
Healing at Emmanuel Church, Boston. H. CLINTON HAY . . . 247
The Subconscious Self. THEODORE F. WRIGHT 255
Henry James upon "Mortality and the Perfect Life." WILLIAM H. MAYHEW 258

Editorial Department: 269

Derivation of Doctrine from the Word; Religious Education; The Catholic Church in France; Effective Publishing of the Works of Swedenborg; Unfair Bible Criticism; "Restated Theology."

Biblical and Doctrinal Studies: 287

Sabbath Keeping; Did Swedenborg Finish "The Apocalypse Explained"? Foregleams of Correspondence; *Fullo* in "True Christian Religion," 503; *Deaster*.

Current Literature: 301

Child's The Glorification of the Lord's Humanity; Dubois's The Psychic Treatment of Nervous Disorders; Bigelow's The Proprium or What of Man is not His Own; Swedenborg's The True Christian Religion, Library Edition, Vol. II.; Dole's The Philosophy of Creation; Swedenborg's Arcana Cœlestia, Library Edition, Vol. VI.; Trobridge's Emanuel Swedenborg: His Life, Teachings, and Influence; Some Help to the Understanding of Christian Truth, Selected from the Writings of Swedenborg for Use in Japan; Shaku's Sermons of a Buddhist Abbot; Rose's Poetic Imagery and Symbolism; The Hibbert Journal; Knight's The Praise of Hypocrisy; Hyde's A Bibliography of the Works of Swedenborg, Original and Translated; Smithsonian Report for 1905.

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THE

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THE TRAINING OF THE WILL.

THE will, as the seat of our affections, is the most important element of our being. It is the essence of the man himself, and therefore, in all kinds of human service, it should logically be given an important place. In schools, in churches, in hospitals, especially in hospitals for the insane, in reformatories and prisons, wherever we try to benefit our brothers and sisters in methodical ways, one would think that the education and training of the will would be the first subject of scientific study and loving effort. For the training of the will means the building up of character, and character underlies everything that is most useful, beautiful, and joyful in human life.

But, as a matter of fact, we do not find the training of the will scientifically systematized as we do the training of the intellect. It is unnecessary to point out the high state of development attained by educational science throughout the civilized world; but when we use the word "education," we are apt to mean too much the training of the intellect alone. Even in our churches and Sunday-schools, where the influences exercised are intended to appeal to the heart as well as to the mind, there is little or nothing done, so far as can be generally seen, to actually train the will. Even the necessity or desirability for such training is very largely un-

known or ignored until some acute crisis occurs in which it is obvious that nothing but an increased power in the will can save a man from disaster. Even then, how helpless we are! We find ourselves trying to befriend a poor drunkard; we know that nothing can help him but increased power in his own will. Again and again we turn away because we do not know how to help him. We say: "Poor fellow, he is weak! It is a disease! We must not condemn him!" And then we leave him to his fate.

Is there then no hope for a weak will? Is there no way of obeying the command of divine compassion to "bind up the broken-hearted"? For what is a broken heart but a heart that has lost the power of its love, a will that has succumbed and become subservient to its grief? Is there no way in which we can teach our brother to train his own will?

If we turn to modern science, we find its answer perfectly clear and entirely negative. I was much interested not long ago to hear what Professor Janet, the distinguished French psychologist, had to say about psycho-therapeutics or mental healing by means of hypnotism. He spoke, among other things, of the cure of drunkenness and of diseases comprised under the head of what is called "hysteria," a condition very frequently accompanied by weakness of the will. But his attempt at cure was invariably made by the operation of his own will upon the patient's subconscious mind, without the cooperation or even consciousness of the patient himself. He puts the patient into a hypnotic trance in which his normal consciousness is suspended and what is known as his subconsciousness becomes amenable to suggestion. In this state the patient is told that he really does not like liquor, or whatever the suggestion may be, and, on awaking from his abnormal state, he finds his morbid appetite diminished, and under continuous treatment, it has in very many cases been entirely removed; not, however, in such a way as to render the patient independent of the treatment, for as Professor Janet admits, the patient becomes more and more,

instead of less and less, dependent upon the suggestions of the operator. In a normal man his baser appetites are under the control of his own will; and, indeed, the principal way in which he at first becomes conscious of his higher nature is by the combats through which the lower is subdued. Moreover, his higher nature cannot assert itself victoriously without the endurance of suffering, and, by the patient and willing endurance of suffering, the good affections of his will are sweetened and strengthened, and his baser appetites are overcome. In the hypnotic treatment none of this discipline exists, for the patient has, in his waking state, no consciousness and no memory of the suggestions he has received. He has no suffering, no effort, and no victory; and it is not surprising that, even when apparently cured, he should be unable to stand alone. Professor Janet disclaims any moral influence over his patients.

Although this method, which is entirely in harmony with modern materialism, while supplanting the normal action of the will, does not even pretend to cure or strengthen the will itself, it is instructive as showing us its dry mechanism, according to modern psychology. It does not concern itself with the motive power, as we may call the moral or spiritual force from which the will must derive its vitality; but it does reveal, in a general way, the manner in which the will, when alive and guided by true principles, may affect and change the habits, character, and even in some cases the physical ailments of the man. The centre of this mechanism is what is called the subconsciousness or the subliminal consciousness, a state of intelligence within us of which we are not normally conscious at all, and which is revealed in the conditions known under the general head of hypnotic trance. This subconscious mind is the medium which accepts the suggestions of the hypnotic operator and through which these suggestions produce their effect upon the conscious mind, and even the physical states of the subject. It is through the subconscious mind that both mental and phys-

ical cures are effected. When received directly into this subconscious mind ideas are developed into working efficiency and produce practical results, whereas, if they were merely addressed to the ordinary consciousness, they would meet with resistance and produce no results whatever. But even Professor Janet acknowledges that by hard work and persistent effort, that is, of course, by the active exercise of the will, we can produce effects in ourselves similar to those produced upon patients in the hypnotic trance.

It is very difficult, because it involves the change of habits, and habits are ideas and affections already established in the subconscious mind by inheritance or frequently repeated action of the will. If such established habits need to be changed, the will must make a strong effort and continue that effort persistently in order to make the change permanent. At first the necessary effort is so severe that it must be sometimes even painful, and when the effort has ceased to be painful, it means that the new suggestion has been accepted by the subconscious mind; when the effort has ceased to be fatiguing, it means that it has begun to develop strength in the subconscious mind; and when it has become so easy as to be almost automatic, it means that the subconscious mind has fully accepted the suggestions and authority of the will. A strong will, then, if we adopt for a moment the terms of modern psychology, means a will which has established its own supremacy over its subconscious mind, and can make its suggestions in such a way that they are readily accepted and carried out. It has established its own ideas in the subconscious mind so that there is no effective opposition to them, and it is not afraid of outside suggestions against its own. A weak will, on the other hand, is one which lacks the authority over the subconscious mind necessary to efficiency. The subconscious mind may be stored with habits of thought or feeling of which the will disapproves, but it is not strong enough to expel these undesirable thoughts and to suggest new and better ones.

Thus the will is weak and unstable because the house is divided against itself.

When it is said that a strong will is one which exercises full and efficient control over the subconsciousness, it must be understood that strong here means only externally or naturally strong. For an evil will could establish evil habits in the subconsciousness so completely as to produce a harmony of action which would be entirely stable, consistent, and efficient for evil ends.

When, however, we speak of the training of the will we mean training of a spiritual kind, the training that builds up character.

If weakness of the will is the result of the opposition of evil habits in the inner places of the mind, the training of the will must be such as to enable it to clear out those evil habits and receive from the Lord the opposite good habits to take their place. Thus, for every evil habit in the subconscious mind which is removed, there will be a good habit of vigorous effort established, and thus the subconsciousness may be won over entirely to the good will of the conscious mind, and the whole man become homogeneous and strong.

It is necessary, at this point, to draw a clear distinction between a genuinely strong will and one which only has the appearance of strength; and we shall find that this distinction corresponds to that between natural and spiritual good. This is all the more necessary because the training which would produce a strong natural will is very different from that which would produce a strong spiritual will; and, indeed, a strong natural will must be weakened before the spiritual will can begin to grow in strength at all. The natural will is, of course, that which derives its strength from love of self and of the world, and the spiritual will is that which derives its strength from the love of the Lord and the neighbor. This definition of the spiritual will has become so conventional, however, that it often does not mean very much to us. Perhaps, therefore, it may serve

our purpose to define it in fresh terms which may convey to us a more practical idea.

The meaning of the love of self is plain enough to us all because our own selfishness is with us every day, and, even when we do not recognize our own, there is plenty of selfishness in those around us to teach us what it means to live from the love of self. In the same way, it is comparatively easy to understand what the love of the world is; for we do not need to have advanced far in self-knowledge to realize how uninteresting most of our work would be, if we were to receive no credit for it, no recognition from any human source whatever. But when it comes to understanding the meaning of a life from actual love to the Lord and to the neighbor, our practical sources of instruction from direct example are very few. If we eliminate the theological, sentimental, or emotional conceptions, neither of which in themselves have any spiritual life in them whatever, we shall find that there is only just one way of finding out the meaning of love to the Lord, and that is the practical shunning of selfishness as sin against Him, for the willingness to give up what is precious to one's self for His sake is the only practical test of love to the Lord. Assuming then that we are all born into the love of self and of the world, and that it is the Lord's will that we should be born again into the opposite love of the Lord and of the neighbor, it becomes clear that the spiritual will is that which is best adapted to cooperate with the Lord's will in effecting this change.

There are three stages to be regarded in the training of the will, which, although they may be described in successive order, must be practised all together, or as the occasion demands, for they are all three different forms of the same activity. The first is the acquirement of self-knowledge, both in the sub-conscious and the conscious mind. This means that we must become conscious of the evils in our subconscious mind, as well as those which we already recognize. The second is the use of the interior will in prayer

and repentance. And the third is the carrying out of the results in active life. Thus new habits are formed in the subconsciousness, and what Swedenborg calls the new proprium from the Lord begins to exist.

Regarded from the natural point of view, strength of will is tested by its capacity for carrying out the objects of its ambition, for overcoming obstacles, and for maintaining a certain stability and poise which gives the appearance of strength; but, when regarded from the spiritual point of view, we shall find that this pleasing appearance will in many cases have to be sacrificed in estimating strength of will. If the first element of spiritual strength is true self-knowledge, and the capacity for acting upon that knowledge, a certain fluctuation of the consciousness must be necessary to the exercise of strength of will, and this fluctuation must often, in the course of spiritual growth, exceed the limits of perfect stability and poise. The voluntary renunciation of the natural will must, in the beginning, be more or less spasmodic and irregular, until the interior will has had its full opportunity for growth, and the development of steady, strong, and permanent habits. We must distinguish between the instability of sincere growth and that of merely careless selfishness. The former is of small consequence when the foundations of the will are being deepened by sufferings or temptations which may shake it to its very depth.

The cause of the stability or instability is what makes it really good or bad. The fluctuations that accompany the strain of temptation, and the growing pains which are inseparable from a fundamental change of affection and habit, although they may give the appearance of weakness to those who judge from effects alone, have nothing alarming about them when viewed in the light of causes.

In learning to know ourselves more and more truly we need not be afraid of apparent and obvious instability. Provided that the dominant effort is sincere there is much to

be learned from being willing to make mistakes, to try experiments, and even to flounder about in apparently unproductive experiences. If the effort running through all this confusion be sincere and single-minded, it will ultimately lead to a stability all the more solid because of its actual contact with life. What is far more dangerous, and far weaker than external instability of will, is the rigidity and the lack of elasticity which come from the habit of self-righteousness and merely traditional religion. In the instability of growth there is a state of comparative ventilation in which evil things come to the surface and are seen for what they are; but in the case of a rigid and inelastic will, which is always preoccupied with external appearances and conceals its evil impulses, even from itself, it is impossible that true self-knowledge should be gained. Our Lord consorted with publicans and sinners, and not with the scribes and Pharisees, because He felt the rigid self-righteousness of the Pharisees as a barrier which He, even with all the resources at His command, could not hope to penetrate; this is the great danger of hereditary goodness, and, from a spiritual point of view, it results in the weakest kind of a will, so weak that it is not susceptible of training until its self-complacency has been removed.

Until we have actually realized our evils, not as a matter of emotion, or sentiment, or theological belief, but as a matter of fact which we fully accept and upon which we are willing logically to act, we cannot begin to train our wills or really to help one another in our internal growth. In such cases it is very important that we should, without the least contempt or condescension, lead a sufferer to understand his own weakness and to recognize its causes. It may be humiliating for him to do this, but the endurance of the humiliation, for the sake of the end in view, is in itself strengthening, and he can be gradually led to act against his own weakness and build up new habits of strength in his subconsciousness. In the case of a drunkard, for in-

stance, it is the selfishness in the mind that produces the appetite in the body; and he can work from within outward, if he is led to recognize and repent of the selfishness as sin against the Lord. The outward and visible disease is in the nerves of the stomach, but behind this is inevitably a disease of the spirit. It does not matter whether it be an acquired evil or a hereditary taint, the trouble in the spirit is what causes the trouble in the body, and the real evil cannot be thoroughly overcome unless the spirit is purged and cleansed. There are men who have merely checked the outward habit of drink and have directed their selfishness into some other and similar channel. They have become gluttons or have indulged in other sensual gratifications. The will is not truly cured or strengthened until the cause of the weakness in the spirit is discovered and removed.

The first part of the training of the will must be that of telling ourselves the truth from the point of view of motives and causes. This is the distinguishing characteristic of all spiritual life; it should always be a life in realities rather than appearances, and, even if our loyalty to the inner truth should lead us into conflict with the outer world, in the long run our actions will prove to be wiser than those of the world, because based upon truth rather than expediency. For the truest expediency is always based upon reality and is recognized as such in the end. But, however we may reason and act from apparent expediency in the outward affairs of life, when we come to the training of the will, we find that this is impossible. Here we must regard the truth itself and nothing else; and we must act from good itself and nothing else. No religious sentiment, or custom, or conventionality, or worldy prudence is able to take the place of truth when we are required to see ourselves as we really are. And so, when a weak, selfish, and inefficient man says to himself without emotion, false shame, or excuse, but only with the single-minded desire to acknowledge the facts: "Yes, I am weak, selfish, and inefficient," or when a wilful,

dishonest, and self-seeking man says to himself, in the same spirit: "Yes, I am wilful, dishonest, and self-seeking!" he has taken the first step in the training of his will. But he will have to go over the ground often before he can accept and digest the truth thus quietly, and without resistance from the natural man. Every time, however, that he makes his acknowledgment in the Lord's sight, looking to Him for all the new life and strength which is waiting for him, he is adding to the purity and force of his interior strength of will. After a while he begins to realize that the weak man in himself is not the only one, for there is another mind in himself which is looking down upon all this weakness. Swedenborg says in "Heaven and Hell," 532:—

> So the man that has the interior of his mind opened can see the evils and falsities that are in him, for these are beneath the spiritual mind. On the other hand, the man whose interiors are not opened is unable to see his evils and falsities because he is not above them but in them.

Once the spiritual mind is opened by the willing acknowledgment of evil, the evils of the subconscious mind are permitted to come up into the consciousness to be shunned as sins against the Lord. Is this what Swedenborg means by the opening of our interiors? It is undoubtedly true that, when we have broken through the covering of our conceit sufficiently to begin to change our dominant affection, we recognize more and more evil in ourselves which we were ignorant of before. Swedenborg tells us that our interiors are opened by overcoming temptations, and we find that we discover the evils in our subconscious mind by the same method.

But when our evils are recognized in the region of causes and motives, then it becomes necessary that the will should be aroused and developed in these same regions; that is to say, we must use a more interior will than we need to use in dealing with outward words or acts alone. As we grow in the practice and habit of recognizing our evil motives more nearly at their source and origin, the corresponding habit of

using our wills by shunning our evils as sins must be formed more interiorly also. Thus is formed the habit of active, positive, constant, interior prayer, and this is what we have called the second step in the training of the will; first, we must learn to know ourselves and to recognize the poison of evil as soon as it enters the mind, and, secondly, to apply the antidote of prayer and repentance in the region of motives and causes, wherever we may be, so that the use of our wills in this interior work may gradually become established in the subconsciousness.

A weak will is one which, while ignoring causes, attempts to work in effects alone. The ordinary drunkard, for instance, only thinks of whiskey when his temptation is upon him. If he can resist his temptation, all well and good; but if he cannot, then he must succumb. It is only after he has advanced somewhat in self-knowledge that he realizes the more general selfishness which lies behind his particular appetite. When he does this, and uses his will to overcome temptations to selfishness in other lines, the use of his will becomes more interior and strong, because he is learning to apply it in the more interior region of causes, and less in the merely external region of effects alone.

One thing which is helpful in this kind of work is the perception of what we may call spiritual counterparts. We all know the old saying that a bully is a coward, and the same principle underlying this familiar statement will be found to exist in all forms of evil. The bully has the appearance of courage; but, under a certain change of circumstances, this appearance of courage gives way to the appearance of fear. Thus we may notice also that if we are addicted to contempt or arrogance, there is lurking inside of us a tendency to mean servility. A change of circumstances will often reveal the fact that the underlying trait of character is the same, and that what manifests itself as arrogance in prosperity is apt to reveal itself as servility when prosperity has disappeared. Selfish exhilaration and despond-

ency, lust and cruelty, are counterparts of this kind, and many others may be discovered in the course of growing self-knowledge. The realization of this principle is a great help in giving us an intelligent appreciation of our natural tendencies, and in showing us how we can work indirectly to overcome any evil affection, even when we are not conscious of direct temptation, by learning to control its counterpart. When, for instance, we control our impulse to be too friendly with those from whom we may expect worldly advantage, for the reason that our motive is selfish and sinful, we are at the same time working against the tendency which makes us contemptuous or condescending to the ordinary, familiar persons from whom we may feel that we have nothing to gain.

A persistent effort to use the will with an intelligent grasp of this principle is in itself strengthening, because it gives us practice in working more in causes and less in effects. The process of freeing the will from the love of self is necessarily painful, because this love is the life of natural men, and we cannot have our life taken from us without suffering. Often the suffering of the dying selfish will lasts a long time before the joy of the new life from the unselfish will becomes apparent at all. Under these circumstances we often long for some excitement which may give us relief, but the temporary relief only results in a more painful reaction. The fact is that the pain and the relief both have their roots in self, and that the patient enduring of the pain strengthens the unselfish will and thus weakens the cause of the pain at its root. The turning toward relief, on the other hand, is a weakening of the unselfish will and so strengthens the real cause of the pain. The pain and the relief are counterparts, and spring from the same cause. By recognizing this fact we may save ourselves much useless effort in trying to escape from the inevitable, instead of quietly settling down to carrying the cross without which we cannot be born again as free children of the Lord. By the

Lord's help, every will is adequate to bear its own cross, if only it were faced willingly. But we are confused by our lack of self-knowledge, which makes us attribute to other persons and to outside circumstances unfortunate conditions which are due to our own weakness. We cannot bear our burden with strong and loving wills so long as our endurance is tainted with injustice to others, with prejudice, and a consequent lack of proportion in our judgments. All this disappears when we have really found ourselves out and admitted fully our own faults and evil tendencies. The problem then becomes comparatively simple; the will can focus upon its own burden of sin, and is relieved of all the confusion, weakness, and perplexity, which arises from a well-meaning but mistaken effort to conscientiously apportion blame where it may not belong, and to try to be just to others without being just to itself. By the honesty of true self-knowledge the problem of the will is simplified; and thus it can concentrate its power without waste. When we have found out our real burdens, we can let our imaginary burdens go; and most of the selfish misery and weakness in the world is due to the imaginary burdens which no honest will can carry for the very reason that they are false. So long as I am blaming other persons or my external circumstances for the consequences of my own inherent weakness of character, I cannot bring my will to bear honestly upon the actual situation, for I am deceiving myself with a fundamental falsehood; but, as soon as I have accepted the truth about myself, my will is released and set free for honest and orderly effort; and, at the same time, my judgment becomes sound in estimating with charity the faults of others.

The third step in the training of the will is set forth in Swedenborg's doctrine of ultimates. We are told that truth does not begin to exist, in a spiritual sense, until it has been carried out in act, and, according to this principle, none of the work which we do in causes, by recognizing our evil motives at their root and by the persistent practice of prayer

and repentance, can possibly be effective or permanent until we apply it to our circumstances and human relations. The drunkard who wishes to overcome his habit cannot possibly help himself by indulging in kindly and ineffective wishes for the good of others; but, if he tries to find out the genuine needs of other people, and supplies them in practical ways by active service, he is undermining the foundation of his morbid appetite. It is impossible to say that work in effects is more important than work in causes, or that work in causes is more important than work in effects; neither is sufficient without the other; but, when the will has been trained to work in causes in the light of real self-knowledge, work in effects becomes comparatively easy. To go back for a moment to the phraseology of the psychologist, the new, good habit of the will cannot become established in the subconscious mind, excepting by repeated outward acts.

When we realize that what makes the subconscious mind properly subordinate to the will, and thus renders the will strong and efficient in its supremacy over the whole man, is the constant carrying out of the good thoughts of the mind into external act, we are at once reminded of the closing passage of our Lord's Sermon on the Mount, LUKE vi., 46–49:—

> Whosoever cometh to me and heareth my sayings and doeth them, I will show you to whom he is like; he is like a man which built an house and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house and could not shake it; for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

The house built upon the earth is the result of the weak will which, while listening to and talking about the truth, is not willing to carry it out; and which often cannot even know the truth about itself, because the consciousness is

so possessed by complacent self-righteousness. The house which cannot be shaken is the result of a will which has grown strong in the process of digging deep into the motives of the heart, until it has reached the bed-bottom rock of true self-knowledge. Upon this, as a foundation, are built up new habits of repentance and prayer which are worked into the very woof and fibre of the soul by being carried out into the acts of daily life. We can do nothing strongly in effects until it has been done in causes, and nothing is complete in causes until it has been accomplished in effects. We must learn to dig deep, and then only will our foundation be secure and our house stable.

ARTHUR A. CAREY.

THEORETICAL OR PRACTICAL PREACHING.

THE purpose of this paper is to bring out the contrast between the theoretical and the practical as dominant interests in the pulpit, and to emphasize the importance of making the practical attitude supreme in all the minister's work and especially in his work as a preacher in the pulpit.

The question may be put in the form, Should the preacher in his pulpit be a truth-seeker, or a man with a message which it is his supreme interest to give to his hearers?

To make this contrast as sharp as possible, let us conconsider a few familiar types of mind which represent the extremes of tendencies which are common among men in general.

First we have the supremely practical man for whom no purely theoretical problems exist. To such a mind a purely theoretical problem seems not only idle, but mischievous and dangerous. A man of this type decides all questions off-hand, promptly and finally, according as they seem at the moment to bear on his immediately practical interests. He has no sympathy and little patience with the effort to think clearly and consistently for the sake of purely intellectual satisfaction. His intellectual life is entirely directed and confined to his own practical situations, and the results of his thinking are wholly determined by his practical interests, near or remote. His practical interest may be the maintainance of some dogma or system of dogma, some plan for social reform, some scientific investigation, some business enterprise; in any case a thing seems to him true or false, good or evil, according as it is related to his interest. A proposition or a question is significant or insignificant if it does or does not seem to bear upon this interest. Obviously this type of mind is effective and, to a certain extent,

needful for carrying out a purpose which is once for all fixed and settled, but it is also proverbially blind to the larger meaning and relations of the purpose itself.

At the other extreme is the rationalizing type. A mind of this kind delights in chasing ideas and connections and is apt to become hopelessly and aimlessly involved in a maze of relations. Where this type is developed to an extreme, the man has little regard for historic truth, logical consistency, or practical significance. He revels in abstract terms and generalities. His words follow each other on and on, beginning nowhere and ending nowhere except by chance or by arbitrary choice. The abstract relations of thought beckon him on. The solitary enthusiasm of his pursuit swells the pride of achievement and discovery and keeps alive the sense of his originality. A law unto himself, he makes a new law of every idea that interests him, and creating a realm of such ideas he dwells supremely and serenely in a world of his own weaving. A healthy development of this type gives us poets and philosophers, but training and practical interests are necessary to make it effective.

Between these two stands what may be called the literary type. Here the chief interest is to get the thought or the situation represented and disposed of in a fitting phrase. All questions and problems are interesting and important in the measure that they suit the purpose of literary expression. For such a mind the whole meaning of a principle is exhausted and the final answer to a question given when a convenient and comprehensive phrase is found which seems somehow applicable. The interests of truth are subordinate to the interest of phrase-making, and the phrase-making is controlled in the end by the literary habit and by the demand for literary satisfaction. A man of this type may become a literary artist or a useful public speaker, but his influence is apt to be confined to the region of commonplace.

Most ministers, perhaps, lie between these extremes, with greater or less tendency to one or the other. A happy

union of these types would make a desirable combination. Genuine intellectual interest with literary ability supporting a well-defined practical purpose ought to increase very much a man's efficiency.

Now the minister should possess some such mental organization. But as a matter of fact such a combination is of rare occurence. There is to a certain extent a radical opposition between the practical and the theoretical attitude, and the danger is that the minister may be pursuing one interest when he ought to be pursuing the other. I therefore wish, on the basis of the above observations, to bring out this contrast and show its bearing upon the work of the minister as a preacher, or his work in the pulpit.

A practical interest is defined by a single given specific purpose which usually has to be carried out in what we call the external conduct of life, but it may relate to the formation of an opinion, the acceptance of a principle, the adoption of a plan of life, etc. The essence of such a purpose is to exclude all irrelevant interests and confine one's attention to the matter in hand. It follows that a practical interest is narrowed to its own purpose and that the accomplishment of the purpose would be defeated by attempting to determine before hand its relation to other considerations not immediately involved in its own execution. In this sense and to this extent a practical life is narrow and exclusive, and so is at the other extreme from the intellectual life which is devoted especially to tracing and discovering relations. It is the business of the intellect to discover the truth and to understand the presented fact or idea; it is the business of the practical life to take the truth so discovered and understood and carry it into effect. The practical life therefore, presupposes the work of the intellect and the possession of the truth. In other words, it is the business of the intellect to seek the truth, but it is the business of the practical purpose to use the truth already in possession.

These considerations seem sufficient to determine the relative position of the minister as truth seeker or preacher.

The minister, of course, as a rational being has intellectual interests, and we have already seen how important it is that he should cultivate those interests. As a member of the community he should keep abreast of the thought of the community. As a friend and spiritual adviser he should know and understand the problems of life. He should be able to recognize and understand the needs of the public mind, and especially the needs of the individual soul with whom he comes in contact. In other words he should study and think; and, as far as he is able, solve the intellectual aspects of the problems which life presents.

But as a preacher he is in a different position. He is a preacher by virture of the fact that he has something to preach. He has a message to deliver. He has the truth that will save and he must speak it. His attitude is practical. His purpose is clear and well defined. The minister is the custodian of revealed truth, and it is his business to preach it as such. If he tries to understand it and see its applications and help others to do so, that also is a part of his task. But he should not bring his unsolved problems into the pulpit, and try to work them out in the presence of his congregation. He should do this work in his study or in private or public discussion. He should come into the pulpit with a well-defined, well-digested message, which he feels to be of vital importance for the salvation of souls, and he should deliver his message as directly and as forcibly as he is able. He should illustrate it and show its applications, and this no doubt will bring him face to face with the deepest problems of life. But if he undertakes to examine and determine the ultimate grounds and meaning of the truth he is preaching, he will enter upon an endless task which only a perfected science and philosophy could accomplish. The truth seeker, as such, never rests, his problem leads him on and on. One truth implies and presupposes another, and the task of truth-seeking leads finally to an infinite system. The practical outcome of truth-seeking in the pulpit is inevitably confusion, failure, disappointment, and discouragement.

No doubt it is well on occasion for the preacher in his sermon to trace the process by which a certain truth is reached, in order that his congregation may grasp it more clearly and firmly and understand it more fully, but in such instances he should always work out the process for himself first, before he begins to put his sermon into shape. If he undertakes to do this in the writing or delivery, he runs a great risk of falling short of a successful outcome. In no case should the preacher make his sermon a mere exercise in clear thinking, or a search for truth not yet attained. The religious problems of to-day, of any day, in fact, are so complicated with logical and metaphysical presuppositions, not to speak of historical relations, that any attempt at fundamental discussion leads to endless studies for which only experts are fitted and even these must select narrow, well-defined fields.

The attitude of the truth-seeker is theoretical. He may have an ultimate practical purpose in view. He may seek the truth for the sake of using it. But if he is true to his task as truth-seeker he will not let any practical considerations control his search. He will seek the truth for the truth's sake alone, and the truth will lead him on and on without end.

The attitude of the preacher is practical. His task is to make the truth he posseses known and operative. His function is selective and exclusive. His mind is bent upon organization for definite results, planned for and anticipated. His aim is to have a certain type of spiritual life embodied in a certain form of conduct. He is a preacher because he has the truth which, as he believes, will form this spirit and produce the conduct.

In his study, the minister may be a truth-seeker, but in his pulpit he must be a preacher. His sermon must embody, illustrate, and enforce the truth he possesses, and which he sees to be important for the salvation of souls.

Lewis F. Hite.

BENEDICT CHASTANIER AND THE ILLUMINATI OF AVIGNON.

The story of the exact means by which the readers and believers of Swedenborg's writings first associated together into allied communities has yet to be written. Several skilled hands have contributed to it, but the contributions cannot be accepted as covering all the facts. By what different spirits the readers were actuated when they came together in this place or that, for what purposes they did so, and to what extent they accomplished their objects, are essential parts of the whole, but no more. Ten years after Swedenborg's death a society was established in Manchester for the purpose of printing, publishing, and circulating his writings. "The Theosophical Society, instituted for the Purpose of Promoting the Heavenly Doctrines of the New Jerusalem, by Translating, Printing, and Publishing the Theological Writings of the Honourable Emanuel Swedenborg," was inaugurated in London in 1784. In 1786 the Exegetic-Philanthropical Society was organized in Stockholm, and, this falling through, was re-established as the Society *Pro Fide et Charitate* in 1795. These early societies, though they had a common tendency, were not identical in origin, nor in purpose, nor in effect. The explanation, probably, is that the teachings on which they were founded are catholic. To what extent another set of readers was organized does not yet appear, but the societies mentioned already were preceded, in 1779, by efforts made in Swedenborg's native city — efforts the results of which would have had an influence incalculable had they been directed by wisdom and what we now regard as the true understanding of the teaching. In some respects the doctrines attract seekers after the occult; it is, therefore, not

remarkable that followers of Mesmer and Cagliostro, with all their chicanery, real or imaginary, should be attracted to the newly revealed knowledge of the spiritual world. Such were J. G. Halldin, H. G. Ulfvenklou, G. V. Palmstrüch, and A. Nordenskjöld, who were introduced into the court of Sweden, and for a time persuaded the king himself — Gustavus III., and some of his chief advisers. But like the story of any one of the societies already mentioned, this, again, forms a separate chapter. The pitiable tale is told in Sundelin's *Swedenborgianismens Historia i Sverige under Förra Arhundradet*, Chap. V., and has been given a sinister interpretation in Bain's "Gustavus III. and His Contemporaries." But even this effort was preceded by activities inspired by the same source, which have left their impress on the history of the world.

Former historians of the French Revolution, such as Michelet and Carlyle, have disregarded a secret community, apparently few in number, meeting at Avignon in the south of France. But in recent years students of that upheaval have seen in that little community one of the real factories of the ideals which, distinct from the turmoil and riot of the event, moved through the Revolution, and gave it what intellectual justification it possessed. *The Edinburgh Review* (July, 1906, p. 35), while summarizing three works on the secret societies of France, traces to a masonic influence and an illuminism the underlying causes of the Revolution. The reviewer, speaking of the sect of French Masons known as "Martinézistes," or followers of Martinez de Pasqually, includes them, with the Swedenborgians, Martinists, and several other germane societies, under the term "Illuminates." How far the modern reader of Swedenborg would acquiesce is of no consequence: it is an undoubtedly true description of the disciples of Swedenborg under view. Apart from the facts of the case as connected with the readers referred to, let the oft recurring pseudonym, "Lover of Truth" or "Philalethes," in our early literature, be laid side by side with

the title of the Parisian *Loge des Amis Réunis*, or *Philalèthes*, also that of the *Société des Amis Réunis* of Strassburg, with their peculiar tenets freely expressed in our periodicals, and justification cannot be denied. It was the *Philalèthes* that prepared the programme of the Revolution. We all know that the Abbé Auguste Barruel, in 1796, published his *Mémoires pour servir à l'Histoire du Jacobinisme*, that it was Englished in 1797, and that it was replied to, as to its doctrinal statements, by the Rev. John Clowes in "Letters to a Member of Parliament," 1799. But the Abbé's book was not baseless, the historical attack had some reason in it, and even as to its presentation of Swedenborg's teaching its sources were French, not English; its attack was founded on the interpretation which the French followers of Swedenborg made of his doctrine, and the reply of Clowes was from an entirely different understanding of that teaching. A Jesuit assailed a Masonic institution, and an Anglican clergyman retorted on the Jesuit; but the battle-ground was catholic. What satisfaction?

The Edinburgh Review, just referred to, thus concludes its survey: —

> The true history of the eighteenth century is the history of the aspiration of the human race. In France it was epitomised. The spiritual life of that nation, which was to lift the weight of material oppression from the shoulders of multitudes, had been cherished through dark years by the preachers of Freedom, Equality, and Brotherhood. From the Swedenborgian stronghold of Avignon, from Martinist Lyons, from Narbonne, from Munich, and many another citadel of freedom, there flashed through the grey night of feudalism, unseen to all but the initiates, the watch-fires of great hope tended by those priests of progress, who, though unable to lift the veil that shrouds the destiny of man and the end of worlds, by faith were empowered to dedicate the future to the Unknown God.

Whatever may be our judgment of the survey thus epitomised, we may state it on the authority of J. J. Mounier (*De l'Influence attribuée aux Philosophes, aux Franco-Maçons, et aux Illuminés, sur la Revolution de France.* Paris, 1822),

though his information concerning matters Swedenborgian is mainly drawn from the Abbé Barruel, that several Masonic lodges in France and Germany, and some in England, adopted rites based on the teaching of Swedenborg. What were the elements of this teaching, and how they got into the moving causes of the Revolution, perhaps, we shall never fully know. There are many contributions towards the elucidation of the external facts, scattered through our literature, and presumably there are still others to be added, but meanwhile the following further additions to our knowledge may prove to be helpful in rounding out the whole. Many sources of information will be drawn upon, but the thread of the story is spun from a pamphlet (a copy of which is in the possession of the undersigned) entitled, "A Word of Advice to a Benighted World; or some of Benedict Chastanier's Spiritual Experiences, relative to the Lord's Second Advent, His New Church, and its Antitype, the Avignon Society." London, 1795. 8vo. 44 pp. This little book was written at the request of one H. Jones, who had done something towards the exposure of the Illuminati of Avignon, and now desired Chastanier, as knowing the facts more intimately, to publish his knowledge. The "Word of Advice" is dated August, 8th, 1795, and, of course, deals with events then past. It may, therefore, be regarded as contemporary with the Abbé Barruel's book. For our purposes it will be most satisfactory to arrange its disclosures in order of time, supplying such other details as may be accessible.

It appears that Chastanier was born about the year 1739, and in France. He was educated at the College of St. Barbe, Paris, and subsequently prepared for his profession in surgery and pharmacy, as Servanté states, at the Hôtel-Dieu, one of the oldest hospitals in Europe. Though he was of Protestant descent, Chastanier's parents decided to have their son brought up in a Roman Catholic college, on account of the persecutions by the priests. In the college, however, so great was their persecution of him, that, in the

middle of the night of May 4, 1757, the youth determined to run away, but in doing so broke his right leg.

In October, 1763, at about the age of twenty-four years, Chastanier came to England, for the purpose, as it would seem, of seeking professional service. He probably visited England several times before 1774, when he remained for a period of "over forty years." At the time of his first coming he had already entertained doubts of the satisfactory nature of the received forms of religion, and looked to love as the essential. Misfortune seems to have never left his side. He attempted to set up a professional establishment in London, and failed. A friend advised him to try again in the vicinity of Northampton, but on the eve of his setting out (Feb. 12, 1765), he had a spiritual experience that he accounted the turning point of his religious history. He dreamed that he was about to undertake a great journey, but the road was intersected by a rapid current of deep water. Unable to cross he espied a shattered boat occupied by a venerable man, who, on learning his desire to pass over, invited him to enter, and after his doing so took him safely to the other side. Looking intently at his benefactor, Chastanier descried some likeness to our Saviour, and acknowledging it, he landed and found himself in a delightful meadow. He then awoke. For three years he kept aloof from all forms of received religion, at the end of which time his anxiety about spiritual things became strong. During this period he may have returned for a time to Paris, but this is not certain.

The story of Chastanier's reception of New-Church doctrine is interesting, and shall be drawn from his own statements. On the 30th of January, 1768, he dreamed of himself in the days of the College of St. Barbe. It was the hour for Mass, and he had lingered. He was about to join the rest when he was addressed by a fair lady, who gave him a letter for her "nephew," in Sweden, as he afterwards thought the place to be. Had he been of the Anglo-Saxon

race, he might have meditated on the legitimate use of the post, but he was not — he was French of the French. She then imparted to him some surgical precautions, and while we picture (mentally) the grace of his acknowledgments, the vision passed. At this time he was interested in cabbalistic writers, and was reading and translating Welling's "Mago-Cabbalistical and Theosophical Works." Behmen, William Law, and other mystical writers were his daily study. But about the middle of the year, he met with a part of the English version of the "Arcana Cœlestia," Vol. II., which, in 1750, Swedenborg published in London. Without knowing the author (for the part was published anonymously), Chastanier believed that herein he had found the "nephew" of the lady in his dream. The friend in whose house he found the book, was just now a bankrupt and in the King's bench, so that enquiries were not possible. Some while after, the friend — Robert Peacock — being released from prison, made a party consisting of himself, Michael Arne, the musician of Drury Lane Theatre, John Brian (at the time of Chastanier's writing, living at Bath), and Chastanier, to visit Emanuel Swedenborg, of whom they had heard as one who held constant converse with angels and spirits. On the day appointed for the visit, Chastanier's professional duty prevented him, and the others went alone. This would be in July or August, 1769, when Swedenborg was in London. On enquiring of his friend as to the result of the visit, Chastanier was told that, "It is an old fool, who pretends to keep angels and spirits in bottles." This, however, as he afterwards learned, was a perverted account of what actually took place. The visitors, interested with Peter Woulfe, a well-known cabbalist of the time, in alchemy, and ruining themselves by the pursuit, asked Swedenborg whether there was any truth in the art or no, and the answer had not pleased them —"True or not true, it is an art that I would not advise any man to meddle with." But Peacock's account of the interview had the effect of keeping Chastanier from seeking further for a personal acquaintance with the seer.

At this time Chastanier was reading mystical writings, without finding satisfaction. He had made various unsuccessful efforts to obtain a copy of the book which had years before appealed to him — "Arcana Cœlestia," and in March, 1776, he called at a little bookshop kept by one "Mac" (or Mack), in the narrow part of Holborn near St. Giles (that is, the part of Holborn a little east of Drury Lane), and enquired for Böhme's *De Signatura Rerum*, of which the bookseller could not supply a copy; "but," says Chastanier, "he told me he could let me have another, perhaps full as curious, if not even more so, but certainly much more useful, as he thought, than that I asked for. I asked him what book it could be, and who was its author. 'As for its author,' replied he, 'he died here but very lately; his name is Emanuel Swedenborg.' 'What,' replied I hastily, recollecting what Mr. Peacock had told me concerning him, 'that madman, who pretended to confine angels and spirits in bottles?' 'That very man,' answered the bookseller, with a smile; 'and the book in question is but half-a-crown; if you do not approve of it, after you have read it, bring it me back again and I'll return you the money.' 'Certainly,' answered I, 'no proposition can be fairer than yours, let us see the book.'" The book proved to be Hartley's translation of *De Commercio Animæ et Corporis*, published in 1770. Thus early, then, in March, 1776, a bookseller located not far from the Swedenborg Society's present publishing office in London, was at work urging the value of Swedenborg's writings. Opening the "Theosophic Lucubration on the Nature of Influx," as some readers open a novel, namely, at the end, the first thing that struck Chastanier was the list of books published by the same author, and at the head of the list, he saw with no less astonishment than pleasure, the much-sought-for "Arcana Cœlestia." Chastanier must have then noticed that the enlightened author of the book, he had since 1768 ardently desired to see, and the "old fool" of Peacock's description, were one and the same person. But

the effect was striking. On discovering the author of the "Arcana," he says, there "was taken off from my mind all doubts respecting the person alluded to in the foregoing vision, besides the appellation of the Woman's Nephew. I readily gave my half-crown, knowing full well, I could not but be highly satisfied with the book, if wrote by the same author as the above [Arcana Cœlestia], and as rationally as what I had seen of it in 1768. In this indeed I was not mistaken, and soon found, beyond the possibility of any doubt, that Swedenborg was for me the man alluded to in the above vision. I then, and ever since, purchased whatever I could of all his theological Writings, and accepted of all his doctrines, not merely on account of his saying the things were so and so; but because, as far as I ever have felt in all my life, of the evidence of the Spirit of God; that spirit witnessed with the spirit within me, that the thing was actually so." He goes on to say with what zeal he desired to communicate the truths thus found to others.

We are now in the year 1776, and here it will be interesting to remark that according to a very scarce circular, entitled, "Proposals for Printing by Subscription, Emanuel Swedenborg's Spiritual Diary, by a Society of Gentlemen." [London,] 1791, (8vo., 8 pp.), the said "Society of Gentlemen," afterwards known as "The London Universal Society for the Promotion of the New Jerusalem Church," "was first established in London in the year 1776, for the preservation of Baron Swedenborg's Posthumous Works." The translation referred to in the "Proposals" was to have been made by Chastanier, who at the time was in possession of the manuscript. But we are making our way towards the formation of another set of Swedenborg's readers.

As already stated, immediately Chastanier realized the value of the writings he now studied, a fervor took hold of him to make them generally known, and doubtless the society just mentioned was a consequence. We notice in passing that the translator of the "Theosophic Lucubration"

(himself a student of the mystics) visited Chastanier at his home in Grafton Street, Soho — the district of London in which many French residents settled — in 1778, and gave him an acconnt of Swedenborg's death, and we may well imagine that the French surgeon's purpose was encouraged by the English clergyman. But the call of Hartley itself speaks convincingly of efforts on Chastanier's part to let the world know of his discovered treasure. He was an enthusiastic copyist. His later days are proof of it; but we find him transcribing Swedenborg's works as early as the year we have now reached. These transcripts were discovered among the papers of the Rev. R. Jones, of Manchester, at his decease, and a part, entitled, *Aphorismata Quædam Emanuelis Swedenborgii*, may be seen translated and printed in "The Intellectual Repository," 1848, p. 409. Four years later, Chastanier published a French version of "The New Jerusalem and its Heavenly Doctrine," dedicated to the King of France, with which was issued the General Plan of a Universal Society. This book is represented in our literature as translated by Chastanier, but it was the work of Nicholas de la Pierre (who died about this time); it was revised, however, by Chastanier, and published by the London Universal Society in London. It was printed and sold by R. Hawes at his address in Spitalfields, that part of London wherein the Huguenots set up their silk-spinning looms. Give a passing thought to the fact that Chastanier was himself a French Protestant. *De la Nouvelle Jérusalem et de sa Doctrine Céleste* obtained a free entry into the region of the Ban, whereas what Chastanier calls "The falsificated translation of the 'Treatise on Heaven and Hell,' done by the Mago-Cabbalist l'Abbé Don Pernetti, then in great intimacy with the King of Prussia, and residing at Berlin," was forbidden France. Both books were published in 1782. The unreliable character of Pernety's work was shown by Chastanier in his French version of *De Commercio*, 1785, and by the Marquis de Thomé in a letter to C. F. Nordenskjöld,

cited in "Documents," Vol. I., pp. 637, 638. It appears, however, that like the French "New Jerusalem," the draft translation of "Heaven and Hell" was made by La Pierre, and revised and edited by Pernety, who while doing his work must have introduced his misrepresentations of the original; hence the word "falsificated" by which Chastanier describes the version.

In 1783, according to the testimony of C. F. Nordenskjöld (See Documents, Vol. III., p. 1177), Chastanier inserted an announcement in a public paper inviting the readers of Swedenborg to his house at No. 62 Tottenham Court Road. Only three or four persons responded, but in a few weeks there were eight. It is perhaps worth noting here that Chastanier's copy of the English "Arcana Cœlestia," Vol. I., 1783, which was the first work published by the Manchester Society, is in the library of the Massachusetts New-Church Union. Among these bibliographical jottings we include the fact that a manuscript copy of *Clavis Hieroglyphica* was in the enthusiast's possession early in the year 1784, and from it the Theosophical Society published the work in the same year; so too a manuscript copy of *Index Verborum, Nominum, et Rerum in Arcanis Cœlestibus* was in his charge at the same time, and from it J. A. Tulk printed the Index in 1815. One year later the printing of *Apocalypsis Explicata* was begun, and Chastanier was one of its five editors. In the same year two editions of a French translation of *De Commercio* were published. The first, published with the title, *Du Commerce de l'Ame et du Corps* (12mo., 96 pp.) translated by the before-mentioned La Pierre, and revised by J. P. Parraud, was printed in Paris. The second, entitled, *Du Commerce établi entre l'Ame et le Corps* (8vo., 150 pp.), was from the same translation, but edited by Chastanier. This edition includes *Prospectus pour Imprimer par Souscription, les Œuvres Posthumes de l'Honorable et Savant Emanuel de Swedenborg*, and brings us directly to the subject of the Avignon Society.

To pursue our story intelligently we must now turn back sometime. Exactly how far we are required to return it is not easy to determine, and the reason will quickly appear. C. W. Heckethorn "Secret Societies of All Ages and Countries," (Vol. I., p. 214) states that a society of Illuminati was established by Pernety and Grabianca, at Avignon in 1760, and that this society was founded on Swedenborgian tenets. But here there must be some error, for as facts will presently show the founders were not acquainted with Swedenborg's teachings until at least twenty years later. Again, Grabianca himself gave the date of the society's foundation as 1779. It is probable that a Masonic lodge was established in Avignon in 1760, upon which some teaching of Swedenborg, or what passed as that, was afterwards grafted. When Chastanier became a Free Mason does not appear, but Dr. Kahl (*Nya Kyrkan och dess Inflytande pa Theologiens Studium i Swerige*, Part IV., p. 83) says that he and other friends of the New Jerusalem in France founded, even during Swedenborg's life-time, a society of *Illuminés Theosophes* with seven degrees: (1) *Apprenti Theosoph*, (2) *Compagnon Theosoph*, (3) *Maitre Thesoph*, (4) *Theosoph Illuminé*, (5) *Frère Bleu*, (6) *Frère Rouge*, and (7) *Sublime Ecossais ou la Jerusalem Celeste*. Dr. Kahl adds, "This society was formed into a kind of Masonic lodge in the spirit of the New Jerusalem." He further says that Chastanier afterwards introduced the new order into England and called upon Masons to make common cause with readers of Swedenborg. But reverting to the initial statement that such a lodge was founded by Chastanier during Swedenborg's life-time: if so, it could not have been earlier than 1768, nor later than 1772. Again, according to Heckethorn, this new Order was Chastanier's modification of the rites of the Illuminati of Avignon, which he introduced into Paris when he was master of the "Socrates" lodge there in 1766. But here too, if the Order is supposed to have any Swedenborgian character, the date must be wrong, for according to the founder himself he had no

knowledge of Swedenborg before 1768, and no extensive knowledge before 1776. The same author states that in 1770 Pernety himself introduced a further modification of the Avignon rites, which he called the "Hermetic" order, and this was remodelled by one of his followers, as the "Philosophic Scotch Rite." But Pernety's acquaintance with Swedenborg dates back no further than 1781. Still another adaptation of the teachings of Swedenborg to the Masonic Orders was made by the lodge of the *Amis Réunis* in Paris, the members of which called themselves "Philalèthes." For an interesting document coupling the *Société des Amis Réunis*, the Strassburg Lodge of the Philalèthes, with the Exegetical Society at Stockholm, see Bush's "Mesmer and Swedenborg." In 1783 the Marquis de Thomé is said to have accomplished a restoration of the Society of Illuminati at Avignon to the meaning of Swedenborg's teachings, and established six degrees — the first six named above — and his rite is still practised in some lodges of Northern Europe. In 1786 a book was published at Avignon, entitled, *Observations sur la Franc-Maçonnerie, les Visions de Swedenborg*, etc., and this is the first unassailable evidence of the association of the teachings of Swedenborg with the Masonic Lodge of Avignon.

Count Grabianca, as we know the name, but whose Polish name was Count Thade Leszczye Grabbianka, Staroste de Lieve, known as Suddkowski when he visited England, Ostap when in France and some parts of Germany, Janieski when in Holland, and Stouski when in Hamburg and Altona, became acquainted with Chastanier's edition of "The Intercourse" in the last named place, and went to The Hague, where it was being sold by P. F. Gosse, on purpose to procure Chastanier's other translations and the works of Swedenborg. Here he found out the editor's address, and, desiring to see him, came to London, where he arrived on Dec. 7, 1785. He immediately sent for Chastanier, who went to meet him at the Hotel in the Adelphi, where the Polish

Count was staying, and there received his account of the formation of the society at Avignon.

The story told by Grabianca we summarize here. Some years previously a Polish nobleman of cabbalistic tendencies had no heir but a nephew, to whom he left only a small manuscript book of cabbala, with a warning to use it wisely. The nephew introduced the book to some of his companions, who on examining and using it, so Grabianca asserted, received some serious revelations that terrified them. They had practised this sometime, when Grabianca joined them, and together they formed a society of some six or seven members. Incidentally one wonders whether this is the society of which Heckethorn had some information, but marred the story of it in the telling, when he states that in 1760 a Society of Illuminati was established at Avignon by Pernety and Grabianca. That this is probable, appears from a valuable manuscript note made on the margin of Chastanier's pamphlet from which we are drawing Grabianca's story. Against the statement that the cabbalistic society consisted of some six or seven members, the marginal note, written in an old French hand, reads: "Grabianca, Pernetti, Merainval, Brumore, frere de Guyton Moreau, etc." Who Merainval is has not yet been discovered, but "Brumore" was the pseudonym of N. Guyton de Moreau, who prepared and published in 1784 a perverted extract from Swedenborg, under the title, *Traité curieux des Charmes de l'Amour Conjugal.* This publication not only does not belie Grabianca's account of the rise of the society, but also makes it manifest that "Brumore" was not one of those who were terrified by the revelations of the cabbalistic manuscript. To continue, however, Grabianca's story. The little community was soon informed of great events in the political world, that were to take place — great revolutions, great alterations in states and kingdoms, which, said the Pole in 1785, "as yet must not be revealed"; but we recall that the French Revolution (with which the modern student of history is associating the

Society at Avignon, and for whose connection with which Pernety was afterwards imprisoned) broke out in 1789. Let us restate that the society whose story we are tracing professed to be able, by using the rules set forth in the cabbalistic manuscript, to receive answers from the Word of God to such questions as they chose to put. The reader should keep this central characteristic of Grabianca's society in mind, for it was also the central characteristic of the society at Avignon, when it came into existence. "Lately," said the Count, "as we were making a very essential question, agreeable to the rules set forth in our little manuscript, we received the very singular following answer, viz: 'Have not I declared these things to my servant, Emanuel Swedenborg? follow ye him.' And what is very remarkable (continued Grabianca), from that moment we could receive no farther answers, from the method by which we received them before, and our society was instantly wholly dispersed; but we are informed we are to meet again somewhere, but when and where, that we are at present quite ignorant of." What amount of credence the reader will allow to the occult part of this story we shall not venture to determine, especially as Chastanier's pamphlet has some "revelations" of its own to make, but we remind him that Grabianca is giving his account of affairs, in December, 1785, after he has obtained in The Hague some of Swedenborg's works and Chastanier's edition of "The Intercourse," published in the same year. Otherwise, the account contains some details which are confirmed by Hindmarsh's story of the Pole's visit to London. (Rise and Progress, pp. 41 *et seq.*)

The society being dispersed, the members appear to have betaken themselves to different parts of Europe, whence they were to reassemble at a centre to be determined. Now let it be noticed that so far as the society, now dispersed, has been located by the evidence, it was situated somewhere in the North of Europe, not at Avignon. It remained in this scattered condition for the time during which Grabianca was

in London — that is, until the end of 1786. When it did re-unite the place of assembly was Avignon. Our proposition is, that it entered into and made itself part of a previously established Masonic Lodge, and that the "great secret," of which Hindmarsh speaks, was a Masonic one, the purport of which Hindmarsh altogether misunderstood, or was hoodwinked as to it; and that upon the Masonic rites were grafted such of Swedenborg's teachings, "lately" received, as the cabbalists thought fit.

According to the testimony of another person concerned with the Avignon Society, there was a Mr. Duché associated with it. Now we know from Hindmarsh that Grabianca was "a frequent and welcome visitor" at Mr. Duché's house in London, also that he took his leave of the London Society in 1786, at that house. Some explanation of this is offered in Chastanier's next remark. Having completed the Pole's "account of the formation of the Mago-Cabbalistical Society," as Chastanier calls it, "now [in 1795] residing at Avignon," but which, as we have said, formerly resided in the North of Europe, the writer proceeds, "Such was the account Count Grabianca gave me of the formation of their society; and this account he since gave to my certain knowledge, to several others in this metropolis [London], particularly to young Mr. Duché, some years since deceased, at his father's, the Rev. Mr. Duché, of the Asylum, now [in 1795] residing in Philadelphia, to William Bouché, the friend at whose house Messrs. Bryan and Wright were received in Paris, in 1789." Presumably, then, the "Mr. Duché" who was connected with the Illuminati at Avignon, was the son of the Rev. Jacob Duché, who had doubtless been won over at his father's house during Grabianca's eleven months' stay in London, but who had died before 1795. Nor was this the only mark of his visit which the wily Pole left on the London Society: his influence may be traced in the sentiments which he left there, and to be seen in our periodicals of early date.

We have just introduced the names of two other witnesses —William Bryan and John Wright. Some years ago a slight account of these men was given in *Morning Light*, but the necessary particulars may be useful here. They visited the society then worshipping at Great Eastcheap, London, under the impression that it was interested in the restoration of the Jews to Palestine, led by Richard Brothers. Here they discovered their mistake, heard of the society at Avignon, went thither, became wiser, and returned. On returning they each wrote a book! "O," said one who contemplated an awful vengeance, "that mine enemy would write a book!" Wright's book was published first, and was thus entitled, "A Revealed Knowledge of Some Things that will Speedily be Fulfilled in the World. Communicated to a Number of Christians, brought together at Avignon, by the Power of the Spirit of God, from all Nations: now published by His Divine Command, for the Good of All Men. By John Wright, His Servant, and one of the Brethren. London: printed in the year of Christ, 1794." Upon this pamphlet Robert Southey founded his account of the society at Avignon, published in "Letters from England," by Don Manuel Alvarez Espriella, 1807. Bryan's title is even more pretentious: "A Testimony of the Spirit of Truth, concerning Richard Brothers, the Man appointed of God to govern the Hebrews; the Elijah promised by the Lord, in these last days, to come and restore all things; dignified with the title of His King, who will be exalted to the Throne of David, in Mount Zion, in Jerusalem: in an Address to the People of Israel, &c., to the Gentiles called Christians, and all other Gentiles. With some account of the manner of the Lord's gracious dealing with His Servant, William Bryan, One of the Brothers of the Avignon Society, and by Revelation from God declared to be a Jew of the Tribe of Judah. London: printed in the year of Christ, 1794." Wright's book bears the *imprimatur* of Richard Brothers, which runs thus: "In obedience to the sacred command of the Lord God,

whose servant and prophet I am, I inform you that I am instructed, by revelation from Him, to desire you to publish, for the benefit of all nations, the revealed knowledge, communicated to the society at Avignon, of which you and William Bryan, his servants, were members; of what he has designed shall be speedily fulfilled on earth: and likewise I am shewn and instructed to point out to you the parts of the written book, which the Lord my God orders to be published, *and those which he orders to be suppressed.*" The phrase we have italicised speaks for itself.

From these two pamphlets the facts may be thus summarized. John Wright, a carpenter, of Leeds, was interested in the doctrines of the New Jerusalem by the preaching of Salmon and Mather, and went to London, and there found the society in Great Eastcheap. His impression of the service may be interesting:—

> I went to the place, where I saw nothing but old forms of worship, established by man's will, and not according to the will of God, although called by that blessed name of New Jerusalem, in which these old forms have neither part nor lot. I saw no one there, except the preacher, whom I knew; he had been a preacher among John Wesley's people [James Hindmarsh or Samuel Smith]. During the time of service, the Holy Spirit bid me speak to a man who was sitting at some little distance from me; I staid until the service was over, and then I spoke to him, when I found him to be a converted Jew, whose name was Samuel.

His conversation with the Jew led to an introduction to William Bryan, then living at 51 Upper Marylebone Street. This was in October, 1788. It will be well here to interpolate a brief account of Bryan. By trade he was a copperplate printer. Brought up in the Established Church. After coming from Shrewsbury, his native place, to London, he favored the Baptists, and later settled among the Quakers. He was still with the Friends when we find him, in 1786, in business at 7 Mark Lane, London, whereat, according to the imprints on the books, he sold "The Doctrine of the Lord," "The Doctrine of the Sacred Scripture," and "The Doctrine

of Life," each published in that year. He became disaffected in the Quaker connection, and by his subsequent action was removed from membership among them. When he became acquainted with Wright he "mentioned to him what he knew of a society at Avignon, who were favored with divine communications"—a knowledge probably acquired during Grabianca's visit. Bryan and Wright appear to have had further consultation regarding this society, and finally settled to go to Avignon. They set out in January, 1789. Their experiences by the way, recounted in some detail, we need not repeat. They reached Paris, and were received with hospitality by "a friend" (say Wright and Bryan), by William Bouché to whose notice, says Chastanier, he had introduced them by letter. But in that letter Chastanier had pointed out in what a condition of distress the pilgrims had left their own families. Bouché also received another letter from Avignon, stating that "two brothers" were expected to be united to the society. This letter is viewed by Bryan as carrying proof that the society had occult communications regarding the approach of the travellers. But the mystery is dissolved by Chastanier, who states that he had written from London to the society telling of Wright and Bryan's intention to travel thither. Leaving aside the credulity of Bryan, and the means of divination employed by the Illuminées, this incident puts beyond question the fact that Chastanier was in communication with the Avignon Society. The two friends reached their destination in February, and, of course, found, as Bryan says, the society "waiting for us, expecting us." They were received with great kindness and generosity. Bouché arrived sometime after them, and was united to the society before them as a medium for their initiation. After their admission many extraordinary things were communicated to them. What these "many extraordinary things" were may be inferred from this statement by Wright:—

We met every evening, at seven o'clock, to commemorate the death of our Lord and Saviour Jesus Christ, by eating bread and drinking wine. Very often, when we have been sitting together, the furniture in the room has been shook, as though it was all coming to pieces; and, upon enquiring what was the cause, we were told, that it announced the presence of angels; and when these were not heard, the brethren were always afraid that something was amiss, and so enquired at the word of the Lord.

As touching the real occupation of the society, the following statement by Bryan has an interest:—

We remained there seven months: we were employed in reading, and making extracts from the journals of the society, by which we were informed of the many changes taking place, and to take place, in the nations of the earth, to prepare the way of the Lord's second coming, and the restoration of his people, the whole house of Israel, according to the prophecies in the Scriptures.

The deluded ones evidently thought, in 1794, that the records of the society which they read in 1789, referred to the so-called prophecies of Richard Brothers! It is manifest from the pamphlets that these credulous men were never allowed to see beyond the charlatanry of the "illuminism." One thing speaks more clearly than all the rest: it is a word dropped by Wright, namely, that they were ordered by the Holy Word to keep the society secret until the appointed time. In September, 1789, the fellow pilgrims returned to England, and after that nothing further happened that connects them with "the secret society."

Probably the appendices of Wright's pamphlet disclose the matter which Bryan says they extracted from the journal of the society. The first is headed, "Remarkable Prophecies revealed to the Spiritual Society at Avignon, relative to the Present times, and Approaching Latter Days, faithfully copied from the Journals of the said Society, in the year 1789, and are now published, by divine command, through John Wright, a Member thereof, and brought from thence by him." Twenty-six pages are then filled with forebodings which justify the Abbé Barruel's strictures and the use to

which Dumas has turned the whole movement in his "Memories of a Physician." Then follow eight pages entitled, "A Collection of many wonderful moral Sentences, Quotations, Questions, and Prophecies, selected from the Spiritual Society, who were ordered, from all parts of the world, to meet, by Divine Command, at Avignon, in France; and now published by John Wright, one of the Brethren of the said Society, for the benefit and instruction of all mankind." The writers of these sentences were beyond question readers of Swedenborg's works — they knew the relation of the internal and external man, and of the internal and external world. Seventeen pages more are occupied with some excellent "Sentences, Moral Maxims, and Spiritual Instructions, extracted out of Answers from Heaven." And the book concludes with ten pages headed, "At Avignon. Questions, with their Answers, relative to 1, 4, 7, and 1, 2, 3, as received from the Holy Word at Avignon." Each member of the society was distinguished by a number. Wright was 1, 4, 7, and Bryan, 1, 2, 3. The Questions and Answers reveal nothing of value, but one entry dated July 8, 1789, is interesting. It is as follows: —

Question. H. W. [Holy World] 1, 4, 7, Prays to know if it is the will of heaven that he should cause his wife to come with Duché to be consecrated? Answer. Heaven sees thy motive, my son, and approves thy zeal; but in order that it may take place, * * * * * * * * * * * * * do not think of it, thy hope is vain.

What the thirteen omission marks cover we shall now never know.

It is clear that Chastanier was on some terms of association with the society, for he bears witness that it was on account of the society enjoining the worship of the Virgin Mary, as well as a subaltern worship of Raphael, Gabriel, and Michael, together with its pretension to divine revelation concerning some mundane things of which he had himself previously given information, that caused him to suspect its *bona fides*. Concerning the society itself we have little further to offer. But to return to Chastanier's career.

On Dec. 12, 1785, only five days after Chastanier's interview with Grabianca, he was initiated by Dr. De Maruanduc into the *pseudo*-Science of Animal Magnetism. It was this cult which Grabianca left with the readers of Swedenborg in London, as a perusal of our first magazines will show. In 1786 Chastanier published his *Tableau Analytique et Raisonné de la Doctrine Céleste de l'Eglise de la Nouvelle Jérusalem.* When Grabianca arrived in London, he had two Polish servants with him, one of whom was in a deep consumption, which the Count believed could be cured by means of a *pantecula*; but the servant died. On Nov. 7, 1786, Grabianca left London and went to The Hague, thence to Paris, and so by Lyons to Avignon, where he joined his associates. From Avignon, he with the other members of the society sent an interesting letter to the New-Church Society in London: it is dated Feb. 12, 1787. The reader will find a copy of it in Hindmarsh's "Rise and Progress," pp. 46, 47. There are before me, however, two other complete copies, and an extract in Chastanier's pamphlet, each worthy of the reader's notice. The first is a pamphlet printed by Hindmarsh in 1787 (8vo., 8 pp.), from which doubtless that in the "Rise and Progress," was reprinted, with a few typographical alterations. The second is contained in the fragment of a pamphlet which I have not yet identified. This copy is said to be from a letter "received from a society of the New Church in Poland," and it differs in several ways from the former. Especially do we call attention to the omission indicated in this second copy of the letter, after the words, "Yes, very dear Brethren, there exists a Society which the Lord Jesus Christ has formed . . . ;" but the omission Hindmarsh's copy does not show. The passage omitted would be appreciated now, for it probably supplied just what to-day we want to know. The most instructive differences are those, however, between Hindmarsh's copy and Chastanier's extract: and these are variations which cause us to believe that the original letter was

written in French, which Chastanier translated for the London Society, keeping a copy of his own translation for himself; that Hindmarsh revised the English a little, to improve it, and from his improved copy printed it. Now, it is important to observe that, according to Chastanier's extract, the letter states that: —

> A long time before we [that is, those who had assembled at Avignon] were anywise acquainted with the writing of this Author [Swedenborg], Heaven had vouchsafed to reveal to us the great truths they contain, and to assure us, very particularly, that the voice of Jesus Christ had descended into his heart, and that he had been gifted with his knowledge.

The reader may compare this part of the extract with the same in Hindmarsh, and he will see that here the account of Grabianca respecting the existence of the society, before it had any knowledge of Swedenborg's writings, is more forcibly affirmed than it is in Hindmarsh, and that at first, when the society was formed in "the North of Europe," it had no knowledge of Swedenborg. Now, although afterwards there was a profession that the body of members received, before 1785, by some occult means, a direction to read Swedenborg, still it is more probable that its first acquaintance with Swedenborg was made in the way stated by Chastanier. Perhaps, even the direction just mentioned can be accounted for on natural grounds, as well as Grabianca's own desire in 1785 to see Swedenborg's works, for one of the members — Pernety — the date of whose introduction to Swedenborg's writings is given as 1781, had published a French version of "Heaven and Hell" in 1782. We have given already a list of the members of the society at its inception; but few of the originals are found among those who re-assembled at Avignon. The names of the latter, who signed the letter to London, are Grabianca, Delhome, Bouges, Le Blond, Ferrier, De la Rachardier, and the Abbé Pernety.

If now we can make our way through the entangled evidence and reach the facts, it appears that several men of cabbalistic tendencies were first drawn together somewhere in

the North of Europe about 1779, the date given in Grabianca's letter; and the date at which the effort in Stockholm, referred to in our opening paragraph was set afoot; that, perhaps a little later, Pernety and N. Guyton de Moreau acquired some knowledge of Swedenborg, and they were joined by Grabianca, whose first knowledge of the doctrines was obtained in 1785, and so the association of New-Church doctrine and the Cabbala began. In 1785, however, the little community dispersed. Grabianca then came to England for the purpose of proselytising, but departed towards the end of the next year, and met his associates at Avignon in a Masonic lodge, and then formed, early in 1787, the Société des Illuminés a' Avignon, which was, apparently, a Masonic gathering in which the teachings of Swedenborg were employed to create a new rite, and in consequence a new order of Masonary was established. Nevertheless the purpose of this body was inwardly political, and it worked by secret means. When Wright and Bryan reached the society, they learned that the purpose was not the restoration of the Jews to Jerusalem, under the dominion of Richard Brothers, and so returned to England.

In 1787 Chastanier issued his rendering into French of "The Doctrine of Life," which formed the first part of his *Journal Novi-Jerusalemite*, and which included the Plan of the Journal calling upon Masons to make common cause with the readers of Swedenborg. Part II. of the Journal consisted of "The Doctrine of the Lord"; Part III. was "The Last Judgment," and Part IV. "The Continuation of the Last Judgment," with several fragments and documents. In this year also a duodecimo pamphlet entitled, "Extracts from the Manuscripts of the Honourable Emanuel Swedenborg," prepared by Chastanier, was published in London. In the following year there was published at Stockholm a collection of distorted extracts from Swedenborg, under the title, *Abrége des Ouvrages d'Em. Swédenborg*. This work supplies most of the subject-matter of an article by R. McCully in *The New-*

Church Magazine, 1890, pp. 527–535, entitled, "Benedict Chastanier: an Early New-Church Worthy," the writer of which is evidently under the impression that the book was prepared by Chastanier, although that "Early New-Church Worthy" had nothing to do with it.

A letter addressed to W. Bryan by the society at Avignon, on April 16, 1788, was written in French (which was translated by Chastanier), and stated that the society had sent Bryan's letter to Paris to be translated into French, and that they could not receive communications unless written in French, Latin, Italian, or Polish. Chastanier's natural comment on this is, Are their professed revelations so inefficient that they must needs send to Paris to know the contents of a simple English letter? But the incident is useful as showing from what extent of "all nations" the brethren were called, when they assembled at Avignon.

We need not pursue the details of Chastanier's life further. In May, 1788, we find him in charge of Swedenborg's manuscripts in London, from which treasures he aftewards published extracts. On Dec. 7 he signed Hindmarsh's "Reason for Separating," as a member of the Great Eastcheap Society. In the same year an extract from "Apocalypse Explained" was published at Avignon, with the title, *L'Anatomie du Symbole de St. Athanase*, which was probably prepared by Chastanier, since the manuscript was then in London, and Chastanier was one of its editors when it was printed. He signed the Minutes of the General Conference held in 1789, as he was also a signatory of an "Introductory Letter," occupying eight pages and prefixed to those minutes, though omitted by some mischance from "The Reprint of the Early Minutes," which was published in 1885, and which also omits the half-title. To enumerate Chastanier's many contributions to *The New Jerusalem Magazine*, 1790 (the principal of which is his avowal of belief, p. 112), *The New Magazine of Knowledge*, 1790, 1791, *The New Jerusalem Journal*, 1792, and *The Aurora*, 1799, is unnecessary here, but they should not escape the student of our early history. On the back

of the "Proposals to Publish the Spiritual Diary," 1791, already referred to, "Swedenborg's New Year's Gift to His Readers" is advertised. This book has been justly attributed to Chastanier on the ground of its doctrinal assertions, but there are other evidences to the truth of this attribution that put the matter beyond doubt.

It is said (*New-Churchman*, Philadelphia, Vol. II., p. 260), that Chastanier visited Ralph Mather in Paris, in the year 1800, and we find him there also in 1801, when he intended to prosecute afresh his New-Church propaganda. See a letter to C. F. Nordenskjöld in *The Intellectual Repository*, 1870, p. 139. Hindmarsh also states that Chastanier was a resident in England for more than forty years. If we are to consider that this means forty consecutive years, we should now be brought to 1803 at least, but we think this could not be meant, so that we come to a later year. According to Servanté's letter (*Monthly Observer*, Vol. I., p. 417), dated 1 June, 1806, and written to James Glen, who remembered Chastanier as one "in the practice of alchemy," he was then alive, but "in a very weak, languishing state." How his enfeebled frame delivered up the zealous soul, in the winter snows of Scotland, when he was nearly eighty years old, that is about 1818, we need not relate. But looking over the valleys of his life to its mountain-tops we see many eminences of character in his grand fiery experiences. His means appear to have been restricted, yet he used them mainly for the cause which filled his heart. He would be an easy victim for the heresy-hunter, but he was a very furnace of desire to make the Lord's love known to his fellow mortals. Others have vaunted themselves, but it was left to the alien surgeon to sacrifice himself in the cause of the Lord's church. How pitiable is the cry that sometimes escapes him, wrung from him by his sense of alienship, and asking for a little brotherly charity! His mistakes, dogmatically, may have been many, but his love of humanity it would not be easy to equal.

JAMES HYDE.

SWEDENBORG'S SERVICE TO THEOLOGY.

THE life of Emanuel Swedenborg is clearly divisible into two parts — the first, which included just about two-thirds of his earthly career, or until he was fifty-six years of age, was occupied, apparently, with earthly affairs; that is, his education and preparation, his devotion to his duties as one of the government supervisors or assessors of the mining industry of Sweden, supplemented by his tireless efforts not merely to master the sciences of his day, but to make original researches and arrive at original conclusions, and as far as possible to make practical applications of every kind of knowledge, all subservient to some useful end. But while he was the trained scientist, and always the practical man, having enriched Sweden, as his eulogist Sandels said, more than could ever be told, he was at the same time always the philosopher, searching deeply into the profoundest theories of life.

The second part of his career extended from the age of about fifty-six to his death at eighty-four, and included his work as a theologian.

And yet these two periods of his life were, in the providence of the Lord, really one, although, in the early period, Swedenborg himself was unconscious or only dimly conscious of the meaning of it all. In this respect he was like the blind man who came to the Lord for sight, whose eyes the Saviour at first merely touched, and then asked if he could see anything. The reply was, that he could see men as trees walking. Again He touched his eyes and made him look up, and his sight was restored, and he saw every man clearly.

And so with Swedenborg. The same Divine Master was leading him all through his course. Swedenborg was never

the merely practical man, not merely the scientist, not merely the philosopher. Unconsciously to him the Lord was with him in his invention of the air-tight stove, or the flying machine, or moving the ships overland, or working out the nebular theory of creation. He was from the beginning in quest of the soul, only in his earlier life he was unconscious of the special divine agency (if we can call it so) which was fitting him to do a work as broad as the universe, not only for this world, but the spiritual world as well — nothing less than laying new and rational foundations for the universal church on earth and in heaven. This required a thorough basis of earthly knowledge, and afterwards an experience of spiritual knowledge, so that the true relation between the soul and the body, the unseen and the seen, the spirit and the letter, might be revealed, and the race delivered from the bond of ignorance and unworthy fear.

At the end of the former period there was a season of silence and suffering and imperfect vision, told of chiefly in the unpublished "Dream Book." With this came the needed humiliation, the purging of the lips by a coal of fire from off the altar of heaven (Isa. v.). Until then the light of the candle mingled with the light of the dawn. But now the Lord touches his eyes again, and all things to him are clear. From this time there is no hesitation, no groping. All is confident, consistent, peaceful. This spirit of peace, power, certainty, is felt by all who read his spiritual writings. The selfhood has ceased. The literary spirit, as far as it existed, has disappeared. Former things have passed away. He nevermore alludes to his previous labors. The spirit from on high dictates the substance of his message, while he is left free to give it its outward form. He learns the Hebrew language, so that he may understand the letter of the Scripture, whose internal sense it is his chief labor to unfold. He now knows that he is the "servant of the Lord Jesus Christ," to tell mankind the real meaning of what was formerly spoken unto them in proverbs. For the age has

come when all spiritual things are to be made new. There is to be, not a new Bible, but a new light from out of the old. Not a new Saviour, but a new understanding of how the Lord Jesus is the one God of heaven and earth, and thus how the Father in heaven is visible, and near, and unchangeably loving and wise, the Good Shepherd, knowing each of His sheep by name. This above all is Swedenborg's contribution from out of the Divine Word — this presentation of the Divine in a form which appeals to the deepest realms of the purest souls. And so, too, Swedenborg reveals a new life, not in the sense of doing away with the old commandments, but in bringing the church back to the old basis of religion as a life, and purifying the deepest springs of action in the heart by revealing the utterly self-forgetful altruism of the Father who made us all for eternal happiness in His presence in an eternal world. The Christian life, when the new teachings shall be truly received, will go on deepening, broadening, and intensifying.

Like all Christian writers, Swedenborg makes the advent of the Lord Jesus the central, pivotal truth of all theology. And yet the explanation of it is so different from what has been believed for at least sixteen hundred years as to be essentially a new revelation. It was not one of a mysterious trinity of Divine Persons who came down to be sacrificed vicariously, to remove the wrath of another offended Divine Person, or to satisfy an unalterable law of divine government, making salvation possible through faith in the sacrifice, but the one divine and loving Father clothed Himself with our nature, with all its tendencies to evil, and thus for a season, with a consciousness largely distinct from the divine, so that He might, through the divine power within, meet and be tempted by and overcome the powers of hell, and by overcoming gently remove them from men. The immediate result was the subjugation of the infernals, who had risen up out of their place, the removal of them to their proper spheres, and the liberation of the well-disposed in

this world and the intermediate world, where the chief judgment was executed, from the bondage of unwilling servitude to ignorance and sin. The grander result was the glorification of the assumed nature, by which all finiteness and imperfection were put off, and a divinely human nature, dwelling evermore near to men, put on in its place. This, however, is a truth which needs to be in some measure experienced in order that its glory and beauty can be realized. But in the light of this doctrine, the trinity of Persons in God gives place to the thought of the trinity in One Person, which can be compared to the invisible soul, the visible body, and the resulting activities or works or uses in man. The invisible or soul is the Divine whom no man hath seen at any time. The visible or body is the Divine Humanity, of whom we can think and to whom we can pray. The divine operation is the Holy Spirit of the Lord Jesus, ever with us, unconsciously leading us, and bringing all holy thoughts and affections to our remembrance, making them alive and real.

As Swedenborg looked into the pages of Scripture, praying, "open Thou mine eyes, that I may behold wondrous things out of Thy law," he saw that here was a book as unlike other books as the fruits of trees are unlike those painted on canvas or moulded in wax. God speaks as He works, from within outward. Every word of His must be filled with interior meanings, one within or above another, the outward or lower being in correspondence with the higher, as the soul in its different planes or degrees, is within the body, and in correspondence with it. He shows us that this spiritual sense rests upon an invariable law — the law that binds the two worlds together, and makes the outer a symbol of the inner. But while in this doctrine of "correspondence" Swedenborg leads us into the depths, no writer is so intensely practical or glorifies common things more than he. On earth we are to prepare for heaven. Evil is to be shunned, but shunned as sin, and not merely as hurtful here. Good is to be done as from God, giving Him

the praise. Marriage is especially glorified. It is bound up with regeneration. Its violaters shut themselves off from heaven. It is in its true form, an eternal union. Regeneration beginning from divine and heavenly germs implanted in infancy in all souls, and continuing in a life of obedience to divine commandments, ends with a union of the loving spirit of the Lord with the soul of man, like that of the vine with the branch. It is a growth from the seed to the perfect fruit. Ignorance or mere error does not close the soul permanently to heaven, but only deep wilfulness, or determination to do one's own selfish will, or placing the soul's trust in one's own possessions of mind or estate.

As heaven is a state of the heart in accord with the Lord's love, so hell is a state of the heart opposed to that love, and which receives life from the one source only to pervert it.

The spiritual world is a world of sensible realities. Death alone does not change one's appearance or character. Resurrection follows death as soon as in the case of the Lord Jesus. The spiritual body, which is concealed within the material, will be made visible and conscious in death, and will be surrounded by realities as here, only of another substance corresponding to and expressing the states of the soul. We shall be with those we love. Judgment is a putting off of the outward, earthly, and seeming character, and a putting on of what is in the heart, uniting the inward and outward, bringing man into harmony with himself. We reach at last a home of our deepest choosing.

Moreover, we are told that this is the time of the Lord's second advent — not in Person, but a coming in the clouds with glory, that is, the clouds which have covered the sky of the mind and have obscured or materialized spiritual thoughts. In the glory of the second coming, spiritual subjects are made to shine, or their earthly, literal or clouded expressions to be penetrated with clear and rational light, the light of heaven. This second divine advent is made known to the world, and the truths which embody its spiri-

tual light are revealed by means of a man, and that man is Emanuel Swedenborg.

These revelations are broad. They expound the meaning and use of the great non-Christian religions of the world, and give them all a place in the divine economy. The new truth is in a sense a resurrection of the truth of past revelations which have been perverted, and have perished, and laid in the tomb.

The God who has ever been, whose advent was promised at the very beginning, who came at last in the flesh, and promised to come again in the clouds, when the sun of love and the moon of faith, and the stars of true knowledge should be darkened, is coming again to men's interior understandings and hearts, and in the death of the old love and faith, is revealing a new light and laying the foundations of a new life. All the dearest hopes, all the tenderest memories, all the living and beautiful thoughts of the past, all the prayers for a rational belief, will find responses in the writings of this man.

Where men learn to elevate heavenly above earthly desires; where they are left most free in matters of faith; where the life based upon the Decalogue and the new commandment is made the essential bond of fellowship; where pious professions and exercises are regarded not as religion, but, only aids to the real religion of daily life, there will the teachings of Emanuel Swedenborg be fulfilled. And our sole reason for separation from other religious bodies is, our belief in the necessity that the world shall recognize the hand of the Lord in the changes that are taking place, and not regard it merely as a godless evolution; that the churches, too, may know that a new temple is being built, and also that we who believe these things may have greater freedom and opportunity to live by them.

JOHN GODDARD.

ELEMENTARY CORRESPONDENCES.

INTRODUCTION.

If, in this world, we want to go from one place to another, we have to walk, ride, or be carried in some vehicle of transport as a carriage, ship, balloon, or æro-plane. Communication with our fellows is not only possible by the above-mentioned means but is now supplemented by pneumatic tubes, the telephone, telegraph, wireless telegraphy, as well as by speech, sight, hearing, touch or by letter, books, etc. There are more subtle ways of more or less conscious communication by mesmerism, hypnotism, telepathy, spiritism, prayer, and kindred means, occult or esoteric in their workings, but in all and sundry there must be some medium of conjunction. In walking, from a purely physical and general standpoint, our legs and the ground enable us to bridge over the distance between any two places. Ships use the water as a medium; sounds, whether speech or otherwise, are conveyed by the air; light undulations travel in the ether between the reflective surfaces of light and the eye; wireless electric waves also travel in the ether. The magnetic currents must flow in some specific medium, and there must be a medium in which gravity acts, linking together through space, not only every single particle of matter, but the satellites to their planets, the planets to their sun, and the whole sidereal heaven in one grand sphere of law and order. The influx and efflux of our love and sympathy, our minds and thoughts, with each other and with the spiritual world and with our God, must also necessarily flow in some media of conjunction. Even "the Lord provides for every nation a universal medium of conjunction." Swedenborg asserts that physical and natural media of communication and conjunction are correspondent to similar spiritual media, in fact, that the

physical are the effect of which the spiritual are the cause. The divine attributes of love and wisdom, of goodness and truth, flow through media analogous to those of heat and light, and it will be my endeavor to contrast the auras and atmospheres depicted in Swedenborg's *Principia*, with their spiritual prototypes.

A reader may gather from Swedenborg's works, that God created all spiritual things by and from the Sun of Heaven, and all natural and material things from the suns of our universe. As time and space exist only in the natural world — apparently only in the spiritual world — it is somewhat difficult to compare natural things with spiritual, even by correspondence. As an example, there is only one Sun in the spiritual universe, the grand centre from which all life flows into both worlds, whereas in the material universe, there are innumerable suns, which are by correspondence only recipients of life and centres from which all natural forces and substances are produced. There is a difficulty in comparing a spaceless world and one in which space exists. "God is in all space without space." His omnipresence fills all things, is over all, in all, and through all. To all spiritual appearance, however, He is centred in the Sun of Heaven. In the world of spaces, therefore, the first element must logically be a universal element corresponding with His spiritual omnipresence, and this I surmise is Swedenborg's first universal element.

Now, is it possible to explain what this first element is like? Swedenborg asserts that it consists of the smallest elementary parts, and originates all subsequent elements. It permeates all the succeeding elements and is the cause of the force we call gravity. The shape of these elementary particles are oblate spheroids, always whirling and spinning on their polar axes. They are, as it were, strung together in lines at their poles, like strings of beads, by their ceaseless spiral motion. An idea of how this is accomplished may be gathered by the cohering force of air particles in a whirlwind or cyclone, or water particles in a waterspout.

In this first universal element or aura, centres of motion were set up — a process which probably has been and will be continuous — which condensed, and are condensing, into nebulæ, suns, planets, etc. In the *Principia*, Vol. II., Part III., Chap. I., On the Comparison of the Sidereal Heaven with the Magnetic Sphere, p. 229, we read: —

> . . . that the forms of sidereal aggregations are diversified forms of magnetic spheres; that these spheres of incalculable immensity have their type on a small scale in the sphere of the common magnet; and all these variously modified according to the situation and intermingling of the several spheres, all of which again are only components of one common sphere . . . and that every part, planets, sun, and fixed stars, neither encroach upon each other's limits, nor any of them fly off . . . hence it is as evident that there exists an attaching force to preserve the connexion and order of these parts, as it is that there exists a propelling power, to prevent their rushing together into one common mass. Without an attaching power, the unity of the whole could not be preserved; without a resisting, the distinctness of parts must be destroyed. This two-fold power, which is necessary to the existence of the larger planetary system, . . . is necessary to the existence of a single atom; that is, a resistance of the parts to a nearer approach and to a more distant recess, and in this we perceive a perfect similitude between the nature of the general system and of the smallest atom. If we regard any of these spheres in their relation to other spheres, we may resemble them to atoms in their relation as cohering to other atoms.

It may be of interest to observe here, that according to H. Stafford Hatfield in the *Westminster Review* of April, 1905, the pull of the sun on the earth is said to amount to 3,658,000,000,000,000,000 tons. To transmit this pull by means of a steel bar, we should require to forge one of about 15,000 miles, though as a matter of fact, the earth is only 8,000 miles in diameter.

Swedenborg moreover observes that the axis of our own universe is in the galaxy; that here consequently the magnetic power is the strongest, and hence that here we find the greatest condensation of solar systems; that our own sun is not in this axis but a little out of it, and hence the original cause of the ellipticity of the planetary orbits, which

he supposes to be attracted in the direction of the axis of the common sphere.

We must remember that the more elementary or *a priori* the principle or power, the greater its potential and dynamic force, and also, as the *Principia* has it, "In the primitive force of the first simple are latent all the entities which are afterwards developed." Each element in the order of sequence is the cause of the succeeding one. These primitive spheroids have neither gravity nor levity but appear to be pure force or energy in motion, somewhat similar to Lord Kelvin's vortex rings, only instead of rings they are oblate spheroids.

Professor J. J. Thomson says somewhere: —

> Any vortex-ring . . . may unite with any other vortex-ring, thus producing a vortex-ring of double density, which would possess double . . . the power of the unit vortex-ring. If we united three vortex-rings, then the result would be an atom of three-fold the density and strength of the unit vortex-ring. We might conceive of four or any number of these rings uniting together to form a separate element.

This is probably the way in which Swedenborg's second or magnetic element was created from the first element, substituting oblate spheroids for rings. It seems as if each succeeding element focused or concentrated as in an accumulator the potentialities of its prior elements; or to use Swedenborg's phraseology: —

> The first degree is the all in all things of the subsequent degrees. . . . The first through acts of confasciculation or conglobation, in a word through groupings, produces the second, and through it the third; and discretes each from the other by drawing an envelope around it.

Modern science approves the theory that substance in its most attenuated form is composed of oblate spheroids, but there was always a difficulty in understanding what was between the spaces or interstices where the spheroids do not touch each other. It is probable that these lines of whirling spheroids of pure force, interpenetrate each other every-

where. Thus there are no empty spaces nor any vacuum. In every particle there is a force tending to a gyration of an intense kind, the forces in the volume being multiplied according to the number of the particles. Swedenborg says:—

Thus, in every part of the world is latent a world; in the microcosm lies the macrocosm; in the least is latent the greatest; the whole vortex in its smallest part, with all the substantials, essentials, and modes. The motion of our large system is latent in a least system; so also is the figure; whence in largest things, as in least, the world is similar to itself. Its least part is a type of its greatest; its greatest is an image and effigy of its least. Thus it is that the world keeps together in virtue of a most perfect harmony between the parts and the compounds.

As before stated, the cause of gravitation is the whirling spiral motion in these infinitesimally minute oblate spheroids which constitute the first universal element, and is practically the same whether between the smallest atoms or in the gravitative universe. Gravitative ether — as it is generally called — permeates all succeeding substances or matter. In "Posthumous Tracts," Chap. III., Swedenborg writes:—

The force that determines the gravity of bodies evidently resides in the purest circumambient atmospheres which press all points of non-elastic bodies with perfectly active force and unerring direction towards the general centre. Thus gravity or centripetency originates from cosmical substance, destitute of both gravity and levity.

Again:—

The further we go backward, that is, inward, the more powerful are the forces revealing themselves . . . the outward development of nature means in the main, progress towards passivity and inaction.

SECOND ELEMENT.

Swedenborg says:—

This element I have called the magnetic, because it presents to our view its phenomena and natural mechanism more especially in the case of magnets; although it acts likewise upon the particles of ether, air, and other elements, which without an orderly sequence and series of

smaller and greater particles could not subsist. We have therefore a most subtile magnetic element rendered visible to us principally by magnetic experiments.

Swedenborg gives several diagrams besides verbal explanations, in the *Principia*, to show the manner in which a magnet operates. It appears to be a sort of iron lens which focusses the magnetic rays, even as heat and light are focussed in a crystal lens, and throws out curvilinear chains of oblate spheroids, joined together at their poles by their whirling spiral motion. These chains, or strings of spheroids, flow in parallel currents, by the force and form of their motion, through the poles of the magnet, and then curve round, forming a field or sphere round it, re-entering the magnet at the opposite pole, and thus form a continuous field of motion. The polar outgoing lines repulse, the returning and incoming attract. Where two or more magnets are in a position to attract or repel each other, an encircling field of magnetism is formed round them, more or less binding them together, as in opposing currents of air or water, in a cyclone or whirlpool respectively. What gravity is in the first universal element, attraction is in the magnetic. It is the influx and efflux, the tapping and focussing of these two first auras into lenses or centres of motion which causes the magnetic action in all magnets or centres of motion, whether mundane or universal. In Experiment LXXIX., Part II., Chap. XI., p. 31 in the *Principia*, we read: —

Magnetic force differs from gravity, which is in the ratio of the density of bodies, or in the triplicate ratio of their diameters. Magnetic force however is in the ratio of the surface of bodies.

The magnetic spheroids of the second elementary sphere have the same rotary spiral motion and character of the spheroids of the first element, but are larger in size and of a coarser and less active nature, or as Swedenborg has it, "they must mentally correspond to each other in the relation of superior and inferior." Does it not appear as if every centre of motion, such as stars, suns, magnets, radium,

etc, etc., act as receivers, transmitters, or lenses of the magnetic elements akin to thermo-pyles or thermo-couples?

As in the first element, there may be innumerable spheres or fields of magnetic attraction, which do not apparently interfere with each other, analogous to light-waves in the ether or sound-waves in the air. From a child's toy duck or fish in a basin of water attracted by a tiny bar magnet — each a small centre of magnetic attraction — or the compass-needle in the current of the earth's magnetism, each and all create magnetic fields or centres of magnetic motion. In each magnet, large or small, there is an increasing influx and efflux of the magnetic effluvia, producing attraction and repulsion, according and in proportion to, the substance and form of the multitudinous centres, and even as the rays in wireless telegraphy can be tuned as between the transmitter and receiver, so all magnets, from the minutest to the most universal, are attuned in each particular field of attraction, by their own particular motion or angle of motion of their lines of magnetic spheroids.

Before passing on to the third element, the ethereal, I would accentuate the fact, that unlike our modern scientists who declare that both heat and light are among the basic products of the ether, Swedenborg asserts and explains by correspondence, that heat originates in a prior, discrete, and more interior element than the ether which is the light element proper. Therefore heat must of necessity have its origin in the magnetic element. Heat is produced by motion. As has been said, gravity is the incoming centripetal motion of the first universal element to its given centre, but the outgoing or centrifugal motion of this element from its particular centre, sets up such a motion in its succeeding element, the magnetic, that enables it to so vibrate the ether that both heat and light are produced in it, or rather render it in a condition to produce sentient heat and light, etc. If light corresponds to wisdom and truth, heat corresponds to love. If light is manifested by and through the ether, then

heat must be manifested in and by the magnetic element, otherwise the sequential order of correspondence is destroyed and becomes of none effect. So we are forced to postulate the correspondent of wisdom, truth, or the spiritual sphere of light, to be the third element or luminiferous ether. Physical light is an undulatory motion in ether.

THIRD ELEMENT.

Swedenborg says that the ethereal sphere consists of spheroids formed out of the prior elements near the surface of the infant earth, in much the same way as the second element was formed from the first, but that the spheroids are not oblate but exactly spherical: —

They are in ceaseless motion but without poles or polar cones and are much larger than the previous elementary spheroids. . . . They are yielding and elastic and their surface is pressed as much from without as from within. . . . The greater the motion the more they expand themselves and become less elastic, whence they offer a greater resistance to any external force, whereas the first and second elementaries become more compressed and less elastic the greater the motion, and as it were withdraw into themselves. . . . That the ethereal particles mutually press upon each other according to the altitude or weight of the superincumbent volume . . . (weight being originally caused by the permeating and gravitational currents of the first element). That they press in like manner most equally in all directions, upwards, downwards, and obliquely. . . . That they exercise likewise a similar pressure upon the interior parts of any hard body, whose pores and the interstices of whose texture they are capable of entering and permeating; and that thus it is they keep the smaller parts in connexion one with the other. . . . The ethereal particles, inasmuch as they are perfectly spherical, dissipate themselves in spherical directions, or observe a figure of motion similar in every direction . . . their motory nature discovering itself even to the senses . . . that in a single volume in motion, there may exist innumerable other volumes, and indeed as many as there are centres or causes of motion . . . nevertheless that every single volume arising from motion, diffuses and configurates itself from its centre with perfect uniformity and similarity. . . . In the case of elementaries we may contemplate a volume in a particle and a particle in a volume. . . . Thus the motion of elementaries in a volume is conformable to the figure, situation, and motion of the parts.

This answers practically to the undulatory theory which Swedenborg enlarged upon and published in the year 1719. In the *Principia* the author introduces diagrams of ethereal particles or spheroids. He explains the causes of transparent and opaque bodies, together with reflection and refraction. He asserts that the ether was formed on the surface of the infant earth and surrounds the earth in a somewhat similar manner to the air. This seems to be borne out by the correspondence of the ether to the spiritual heaven (*Vide* Arcana Cœlestia, 6701). Ether is more or less gravitative because it is under the influence of its prior elements which flow through its particles, drawing them together to the centres of motion or gravity; the greater the number, the greater the pressure. Temperature and pressure decide whether matter is gaseous, liquid, or solid. Swedenborg says:—

> Ether when put into a general motion or nisus towards the peripheries, occasions itself to be reflected from every object it encounters, according to its angle of incidence, and forms as many centres as there are objects to meet it.

Hooper in "Ether and Gravitation," says:—

> All light is really invisible, we only see it by reflection. We cannot see the wave motion nor the atoms of ether. . . . Various colors of light are due to different wave lengths. Color is to light what pitch is to sound. The colors of the spectrum are to the eye what notes are to the ear. The ethereal waves which produce the red color are slower in their vibrations and longer than the yellow ones, each color increasing in rapidity of vibration and shortening of wave length to the ultra-violet or invisible violet rays. It takes about 39,000 waves of red light to measure one inch. Light travels 186,000 miles per second, or reduced to inches equals 11,785,960,000 inches in 186,000 miles. Multiply this by 39,000, and the number of waves of red light that must enter the eye to produce red light is 459,613,440,000,000 in one second of time. About 57,500 waves of violet light measure an inch, or they are $\frac{1}{57500}$ part of an inch in length. They increase in length beyond the red to $\frac{1}{10000}$ of an inch.

These figures demonstrate the minuteness of the ethereal

spheroids as well as their marvellous elasticity or resiliency, as the smaller the wave length the greater the elasticity. But when we remember that the ether is the third element, the third elementary power on the physical plane, how inconceivably subtile and mobile must its prior elements be. And still more so the parallel but discrete spiritual elements, the correspondent and interior causes of the physical. Nevertheless, the correspondence of the material to the spiritual plane will more and more illuminate these transcendental subjects. As mentioned before, the magnetic spheres are so crowded with oblate spheroids, that each magnetic centre of motion can form its own spheroidal currents without in any way interfering with other currents which may traverse or interpenetrate each other in all directions. Radiation of heat from centres of heat or motion, as the stars, sun, fires, illuminants, etc., etc., by their radiations, set up vibrations in the ether — and lower material substances — causing sensual heat; these vibrations cause undulations in the ether, which entering the eye, cause the sense of light. When the ether rotates electricity is produced. Lodge says: "Crudely one may say that as heat is a form of energy, so electricity is a form of ether, or a mode of ethereal manifestation."

FOURTH ELEMENT.

Swedenborg commences his dissertation on the Fourth Element, the air, as follows: —

The Ancient Philosophers feigned that Jupiter presided over the ether and Juno over the air, that consequently the two — the brother and sister — lived in conjugal union not far from the Earth.

He explains the composition and substance of this aerial element or atmosphere somewhat as follows: —

Air is similar to ether from which it differs only in degree and dimensions. The ethereal and aerial particles are similar to each other in regard to their surface and also in regard to their interiors, for the first elementaries fill and constitute the space of the ethereal particle and the

first and second elementaries, the interiors of the aerial particle, and inasmuch as the first and second elementaries are similar and differ only in dimension, it follows that they produce similar effects upon the surface; they differ only in dimension and consequently in degrees and momenta. These spherical particles cannot but be in perpetual motion and are highly elastic; that still in every degree of compression and expansion they retain a most exact sphericity, and the more intense their motion the more perfectly spherical they are. That in their state of tension as produced by the highest motion, and their state of compression as produced by a superincumbent weight, they may arrive at such a degree of renitency (resistance to pressure) as to be no longer elastic; but like hard bodies may resist every compressing or assailing force, and that the more expanded and the more at rest they are, the more elastic and yielding are they, and the more compressed, the less elastic. That in their highest degree of expansion they may be disrupted and cease to be elementaries; that the aerial particles reciprocally press upon each other according to the altitude or weight of the superincumbent volume and exercise a perfectly equal pressure in all directions. (For instance, a man sustains a weight of about fourteen tons.) That when the aerial particles move in volume, they nevertheless preserve their equilibrium among themselves and remain in their mutual situation; that consequently within one volume in motion there may exist innumerable volumes, as many indeed as there are centres or causes of motion (as in a variety of noises or sounds, or in musical notes from an orchestra, band or organ). That the volume of aerial particles moves much more slowly and to a much smaller distance than the volume of aerial particles. That the aerial volume when in motion (as in undulations) extends itself directly from its centre like radii, and that when meeting with any obstacle which it cannot pass through, it is reflected and is resilient at the angle of incidence like all spherical elastic bodies when impinging upon another elastic or hard body. To sum up, as the eye perceives in the ether, so the ear is percipient in the air, as the ether presents to the eye by means of color, so the air presents to us by means of modulations and sounds, the one is quicker and more subtile, the other is slower and crasser.

According to modern notions, air is composed of about 21 per cent. of oxygen, 79 per cent. of nitrogen, and fractions of carbon, argon, etc., and though the specific gravities of these constituent gases of the aerial atmosphere vary considerably, there is no tendency to separation among them, owing to the law of the diffusion of gases. But this does

not do away with the hypothesis that the air is composed of spherical spheroids in ceaseless motion, which, by their tremulations striking against the tympanum of the ear, enable us to hear certain octaves of sound; an atmosphere moreover discrete from the prior ethereal as well as from the posterior aqueous vapor. No matter how varied the length of the air-waves — according to the pitch of the sounds or notes — the ear takes them all in without confusion. An experienced conductor of an orchestra can distinguish the sound of each instrument when playing a concerted piece of music, also every false note. I might mention here that sound travels faster in liquids than in gases, and faster in solids than in liquids. In air, 1,090 feet; water, 4,708 feet, and silver, 8,553 feet per second; but practically, whatever the transmitting medium, the sounds enter the ear by means of undulations in the air causing vibration in the recipient organs. The pitch of the sound varies according to the number of vibrations in the exciting cause, but whatever these may be, the rate of speed is always the same, even the intensity of the sound makes no difference. There are sounds, both high and low, which our ears cannot record, though the extent differs according to individual receptivity, but speaking generally, the sounds or notes distinguishable by the ear in human beings, range between 16 vibrations and 38,000 vibrations per second or eleven octaves. Those which are musically available range from about 40 to 4,000 vibrations, or within seven octaves. For instance, the low E of the double-bass makes 41$\frac{1}{7}$ vibrations, taking the key-note as making 440 vibrations in a second. On the other hand d^v of the piccolo flute, makes 4,752 vibrations in a second.

Having thus shortly epitomised the forms and uses of the first four natural elements as mainly set forth in Swedenborg's *Principia*, let us turn to their prior spiritual and correspondential counterparts. In No. 174 in the "Divine Love and Wisdom": —

As regards the atmospheres which are called ethers and airs, they are similar in both worlds, the spiritual and the natural, with the difference, that those in the spiritual world are spiritual, and those in the natural world are natural. The former are spiritual, because they exist from the sun which is the Prime Proceeding of the Divine Love and the Divine Wisdom of the Lord and from Him receive in themselves the Divine fire which is love and Divine light which is wisdom.

We have already suggested that the first universal natural element corresponds to the omnipresence of God, in and through all His creation, even so the first spiritual aura must have some similar divine signification. More than this, in some divine manner, His omnipresence must be and work with divine power in ways and in substances analogous to the oblate spheroids of His first natural element, if the above quotation from the "Divine Love and Wisdom," be true. In fact, given this first natural element in the natural sphere, it would be lifeless, without its ever-present divine equivalent to produce it and momentarily give it life, power, motion, form. We know the infinite must be in everything finite or it would not be. "Subsistence is perpetual existence." "We see in things visible the reflection of things spiritual."

The divine love and heat of the celestial sphere correspond with physical heat, and this heat or motive-force is first manifested in the magnetic or second element as the out going force. But love and sympathy also attract and conjoin even as two magnets attract each other by their incoming currents and become conjoined in one encircling field. Our Lord in His kingdom and His church on earth, are joined together in a marriage by the field or medium of His Holy Spirit, even as two magnets are conjoined by their effluvia or field of influence or attraction. Or work out the similarity of the love of a true conjugial pair on earth with the magnetic field in which two persons, as magnets, are attracted and influence each other by and through their respective spheres of affection. The analogy is most con-

vincing. The diagrams in the *Principia* are very enlightening as to the manner in which this is accomplished. But love is more than attractive, it is divine heat as well, corresponding to and producing physical heat. And here again we see how the celestial sphere corresponds to the magnetic sphere. What is heat? What produces heat? Is it not motion, motion in a medium? The greater the love, the greater the heat; the greater the motion, the stronger the attraction. Physical heat is felt when matter is in motion or vibrating sufficiently. Proximity, both in love and magnetism, has a great deal to do with intensity, in fact, two strong magnets in touch can with difficulty be separated; the greater and smoother the area of surface in touch, the more difficult it is to disjoin them. Even so in love. The nearer to God, the greater, in proportion, is the power of His love and heat in the recipient angels and spirits; the influx and efflux both increase according to the intensity of the love. I think this correspondence of divine love with heat in Swedenborg's second magnetic element or aura, if dwelt upon and studied, will very much increase our knowledge of both the spiritual and natural kingdoms, especially as the higher is the cause of the lower, and we are told that they are "similar in both worlds." We must bear in mind that the amount of love or heat the recipients can bear in either world entirely depends on the state of the recipients or receptacles, whether angelic, human, animal, vegetable, or mineral. The Bible tells us a great deal about divine love and good; Swedenborg's works and other books, backed by our own experience, also supply us with manifold examples of the workings of this premier divine attribute. What it originates in the spiritual spheres, the magnetic element copies correspondentially or reflects in the natural spheres. The presence or absence of love and heat in either world is the same, namely, life or death.

It is not by accident, or what is called chance, that the word "magnetic" is so often applied to the out-pouring and attractive powers of some people. A magnetic orator or

preacher, a magnetic personality, full of magnetic influence, are all terms frequently used in every-day conversation.

The third element, the ethereal, is the physical equivalent of the third spiritual element which manifests divine light, wisdom, truth. Swedenborg says, "Divine wisdom is the form or covering of divine love," therefore light is the form or visible covering or garment of heat. Wisdom cannot exist without love, nor light without heat, the proportions varying according to the recipients. "Love is in wisdom and wisdom exists in love." A lens focusses heat as well as light. "I, if I be lifted up, will draw all men unto Me." Jesus Christ, the divine and glorified humanity, is the centre of all love and light, the Light of the world, attracting and drawing all to Himself by the power of His divine love or Father in Him. His efflux causes His influx. Then prayer sets up a spiritual field or sphere between man and God, the result being conjunction by the conjoining and encircling sphere of His Holy Spirit or Divine Proceeding. In religious revivals, in mobs of people, or in stampedes, how mind affects mind, until at last a mighty sphere of passion, emotion, or fear is formed, which like a whirlwind carries all before it. Man and woman, preacher and congregation, teacher and pupils, speaker and audience, if *en rapport* through their several magnetic spheres or fields of influence, act and react on each other's affections and thoughts, through and by the spiritual, magnetic, and ethereal spheres, analogous and correspondent to, the magnetic and ethereal spheres of this world. Even two or more antipathetic beings or things, will form an encircling field or sphere, if brought into relation with each other, in some such manner as two opposing currents of air or water, form a cyclone or whirlpool respectively. This law is a proof of the wonderful force of a noble mind or a good example in daily life; how almost unconsciously it is imitated and draws others into its sphere. It also demonstrates the danger of a bad influence or evil communications, corrupting good manners. May it also dimly

suggest how in the end, God will bring all things unto Himself?

What a wonderful magnet or centre of love and wisdom is the Bible, God's Logos, a veritable star and sun, with whose heat and light, we may all — and we will — enter into conjunction. There are many books in the world which have the same sort of power in minor degrees, many others solely for evil and falsity. How love and sympathy attract and conjoin; how hate and indifference distract and separate. Love is heat; hate is cold; summer's light revivifies, reproduces; winter's light is comparatively dead. The nearer to the source of love and wisdom, heat and light, the greater the power and activity. Admitting the correspondence of love and wisdom in heat and light, that the divine providence or order is everywhere and at all times present, becomes a mathematical certainty. For even as the gravitative, magnetic, and ethereal atmospheres, permeate and order all natural things, much more so must the divine providence permeate and order all things at all times, because the divine attributes of love and wisdom work in a like but infinitely superior fashion.

All things which exist in the world represent and signify such things as exist in heaven. Human things and expressions correspond with celestial things and ideas, as to the smallest jot and tittle.

Now what does the aerial atmosphere correspond to in its *a priori* spiritual equivalent? In the "Apocalypse Revealed," 708, we find: —

. . . the air signifies all things of perception and thought, and thus of faith . . . the air signifies respiration, and respiration corresponds to the understanding . . . faith is of the thought according to the perception of the understanding. . . .

This is rather general and somewhat vague. Let us try another line of thought. What the light is to the eye such is sound to the ear. Speech, song, music, all would be impossible without the aerial atmosphere. In "Divine Love and Wisdom," 280: —

The angels know the man's love from the sound of his speech; his wisdom, from the articulation of the sound, and his science, from the sense of the words.

In "Apocalypse Revealed," 279:—

Song signifies glorification, which is confession from joy of heart, because singing exalts and causes affection from the heart to break out into sound and shows itself intensely in its life.

In "Apocalypse Revealed," 792:—

The sound of musical instruments corresponds to affections of spiritual and celestial love.

In "Apocalypse Revealed," 875:—

Sound corresponds to affection and speech to thought, wherefore affection utters sound and thought speech.

In "Apocalypse Explained," 323:—

Discrete sounds excite the affection of truth in the spiritual world, and continuous sounds excite the affections of good.

Then in breath: "Breath of the nostrils signifies the essential celestial life which is from the Lord. To breathe in man's nostrils the breath of lives, signifies to give the life of faith and love." Without air we cannot breath, and we die. Again in wind: "All spirits, both good and bad, are compared to wind." This brings us to what I venture to think is the greatest and highest correspondent of the aerial sphere, namely, the efflux and influx of the Holy Spirit or Ghost, the rushing, mighty Wind of Pentecost, the Breath of Christ, which was also manifested at the same time in the prior elements in tongues of flame and light. And once more, in that sublime and most exalted act of worship, the Lord's Supper, the most powerful spiritual magnetic centre or lens on this earth, Swedenborg says: "The Holy Spirit (the Divine Proceeding), proceeds from the Lord through the Holy Supper according to repentance before it" (Canons). More than in any other form of worship, the worthy, if I

may use the expression, recipients are conjoined in the divine field or sphere of love and wisdom. Thus "The Holy Spirit is the Divine Proceeding, teaching, reforming, regenerating, and vivifying."

It would thus appear that the divine love or celestial sphere corresponds to the first two elements, the causes of gravity, heat, magnetism; that the divine wisdom or spiritual sphere, corresponds to the ethereal sphere of light and electricity; that the Holy Spirit, the Divine Proceeding, use or operation, corresponds to the aerial atmosphere of power and work in all its manifestations. In other words, the first two natural elements must correspond to the divine omnipresence, the essential force and motion or eternal life and love; the third ethereal element corresponds to the divine omniscience, the Light of Lights, and the fourth element corresponds to the divine omnipotence, the Divine Proceeding.

Let me close this paper with two more extracts from Sweborg's works. In "Divine Love and Wisdom," 176:—

> That there are atmospheres in the spiritual world equally as in the natural world, may appear from this, that angels and spirits breathe and speak, and also hear, equally with men in the natural world; and respiration and likewise speech and hearing, are carried on through the ultimate atmosphere which is called air. Also from this, that angels and spirits see equally with men in the natural world, and sight is not possible excepting through an atmosphere purer than air. And from this, that angels and spirits think and are affected equally with men in the natural world, and thought and affection are not possible excepting by means of still purer atmospheres. But for the circumpressure and action of these atmospheres, it is clear that the interior and exterior forms of the body would melt away. As the angels are spiritual, and all things and each thing of their bodies are held together in connection, form, and order by atmospheres, it follows that these atmospheres are spiritual, and they are spiritual because they arise from the spiritual sun which is the Prime Proceeding of the Divine Love and the Divine Wisdom of the Lord. The Sun is not the Lord Himself but from the Lord.

And in Economy of the Animal Kingdom, Vol. II., 273:—

If therefore the auras of the world are four, and if there are so many forces of the nature of the universe, the soul must descend by the same number of degrees, and adapt itself to each, and form an organism corresponding to all; and this, according to natural order, from the higher degree to the proximately lower, but not from the highest to the lowest except through intermediates. . . . There are then sensory and motory organs; both of which are distributed into four degrees. . . . The spirituous fluid is the first of the organs, or the super-eminent organ in its animal body. . . . The next organ under the soul is the mind, whose office it is to understand, to think, and to will. . . . The third in order is the animus, whose office it is to conceive, to imagine, and to desire. . . . The fourth or last is constituted of the organs of the five external senses, namely, sight, hearing, smell, taste, and touch. . . . Such now is the ladder by which every operation and affection of the soul and body descends and ascends.

I. H. H. Gosset.

SWEDENBORG'S PSYCHOLOGY OF HUMAN LIBERTY AND RATIONALITY.

Speaking of liberty and rationality Swedenborg says: —

It is of the Divine Providence that man should act from freedom according to reason. To act from freedom according to reason, to act from liberty and rationality, and also to act from the will and the understanding, are the same thing; but it is one thing to act from freedom according to reason, or from liberty and rationality, and another to act from freedom itself according to reason itself, or from liberty itself and from rationality itself; for even the man who does evil from the love of evil and confirms it in himself, acts from freedom, according to reason; but still his freedom is not in itself freedom, or freedom itself, but it is infernal freedom which in itself is slavery; and his reason is not in itself reason, but it is either spurious or false, or what appears as reason from confirmations. But still, both are of the Divine Providence; for if freedom to will evil, and by confirmations to make it seem according to reason, were taken away from the natural man, liberty and rationality would perish, and will and understanding with them: and he could not be withdrawn from evils, and reformed; so he could not be conjoined with the Lord and live forever, wherefore the Lord guards the freedom in man, as man guards the apple of his eye. But yet the Lord through man's freedom continually withdraws him from evils; and so far as He can so withdraw him, He implants what is good through freedom. Thus in the place of infernal freedom He gradually endows him with heavenly freedom. (Divine Providence, 97.)

Unless man had a will from the faculty that is called liberty, and an understanding from the faculty that is called rationality, he would not be man. Beasts have not these faculties. It seems as if beasts were able to will and to understand, but they are not. Natural affection, which in itself is desire, with knowledge as its mate, alone leads and moves them to do what they do. There is indeed a civil and a moral element in their knowledge; but these are not above the knowledge, for they have not the spiritual which gives a perception of the moral, and consequent analytic thought of it. They can, indeed, be taught to do something; but this is only something natural which adds itself to their knowledge and at the same time to their affection, and is reproduced either through the sight or the hearing; but in no wise does it become a

subject of thought, still less of reason in them. But something concerning this may be seen above (n. 74). That without these two faculties man could not have been conjoined with the Lord, and so could not have been reformed and regenerated, has been shown above. For the Lord resides in these two faculties both with evil men and with good; and by means of them He conjoins Himself with every man. It is from this that an evil man, as well as a good man, can understand; and hence he has, in potency, the will of good and the understanding of truth. (*Ibid.*, 96.)

The student of Swedenborg is very familiar with the sentence: "In freedom according to reason." And he at first accepts the statement along such lines as may be altogether familiar to his mind. Thus, the term "reason" will, for a time, mean the process of concluding from two given and known points or quantities, to a third not given and unknown point or quantity. Although Swedenborg's definition includes this familiar old idea, yet it is very much more comprehensive and introduces so many new propositions as to be virtually an entirely new and different proposition. The student in following out Swedenborg's *Ratio*, *Rationale*, and *Ratiocinare*, obtains a glimpse of a marvellous picture to begin with; namely the picture of Hagar and Ishmael and of Sarah and Isaac.

Those familiar with the laws of correspondence and symbolism, which we call technically, the "science of correspondences," are aware that many of the incidents introduced into the text of the Sacred Scripture are placed there as dramatic epochs, portraying mental development, and portraying it as no human skill or pen has ever portrayed it. We see, for instance, the mystic arrangement of the women and children when Jacob meets Esau; how the handmaids and their children came first, and Leah and her children next, and Rachel and her son last, and we know that this dramatic incident represents the coordination of certain planes of the mind, which alone makes it possible for the two human factors called Jacob and Esau to meet after their separate individualization, represented by an estrangement.

We glance backward through the elaborate dramatization of the birth of the sons of Jacob, and know and recognize each scene as the birth of a faculty of the mind, and finally reach, in our retrospect, the birth of the two rationals, the natural or unregenerate, called Ishmael, and its love-elements, the "affection for knowledge," called Hagar; the birth of the spiritual or regenerate rational, called Isaac, and its love-elements, "the affection for truth," called Sarah and Sarai. And then we are told of the struggle between these two, and how the true spiritual rational, or Isaac, displaces the natural rational, or Ishmael, and how this displacement is but one item in a series of similar displacements — of the old will giving place to the new; the old understanding giving place to the new; the external memory dying away and leaving the internal memory in full sway; all these and many other details are brilliant points along a line of the complete displacement of the "Old Adam" by the "First-Born from the Dead," the "Virgin-born Christ."

Immediately the mind has grasped the grandeur and splendor of this magnificent survey placed before us in Swedenborg, it relegates to the lower shelf of the insignificant, the feeble conatus, which the psychologist of to-day considers as the only specimens of reason, which can and should be brought forward in his text book on psychology.

If I press on this latch, it will open the door; therefore to enter the room I must press on the latch.

The nerve force travelling from one mnemonic centre to the next wears a pathway, and whenever the two centres are aroused along this pathway we have association of ideas and consequently recollection.

It takes the afferent nerve $\frac{1}{18000}$ of a second to carry the impression of pain to the appropriate psychic centre in the brain, and it takes the efferent nerve $\frac{1}{1400}$ of a second to carry the desire to think to the burnt spot. The sum of these two fractions will be the time-moment of sensation.

All quite true, doubtless, but all inadequately primary, beside the totals brought under the eye of the student by

Swedenborg's vast groupings of planes and faculties and functions.

And in this grouping he proceeds from generals to particulars, along lines which may be thus summarized. The Lord is all love and all wisdom. In fact, he is love and wisdom. He is represented as being a sun above the heavens, of which His love is the heat and His wisdom the light. As Swedenborg, however, enters into details, he designates the love and wisdom proceeding from the Sun of Heaven, as divine good and divine truth, and as it proceeds yet farther as good divine and truth divine, in several familiar paragraphs in the "Arcana Cœlestia," which those who desire to study these details can readily find under these heads, in the "Index" to the Arcana, in Rich, or in Potts.

In other words, we may conceive of the divine life as flowing forth from its dual origins in deity, His love and His wisdom, and being designated divine good and divine truth as it strays beyond the boundaries begotten of angelic finiteness, which appears as a sun above the heavens. These heavens, which are composed of the interior life planes of angels and of men (consciously as to angels, unconsciously as to men), Swedenborg divides into a duality, similar to that existing in Deity, namely into a vast domain of love life, which he calls "the celestial kingdom," and into another, equally vast, domain of intellectual life, which he calls, "the spiritual kingdom." We may conceive of the divine good and the modification of it called the good divine flowing immediately into the celestial kingdom and mediately into the spiritual kingdom, and of the divine truth and its modification, the truth divine, as flowing immediately into the spiritual kingdom, and mediately into the celestial without violating the fundamental dicta and postulates of Swedenborg as to immediate and mediate influx, on which point more will be said in a later paragraph.

The dual division established, Swedenborg proceeds to establish a secondary and, in a sense, subsidiary division

into the three familiar planes, called the celestial, the spiritual, and the natural heavens, as numerically the third, second, and first heaven. Here he re-assembles and re-groups his angels consciously, and his men unconsciously into those in whom affection predominates, called the celestials; those in whom intellect predominates, the spiritual; and those who are in a life of mere obedience, through natural goodness and simple insight into truth, called the natural. These three planes he inserts into the larger schema and thus produces a triplicate plane in dual partition, giving each of the planes an aspect of the other.

Technically in New-Church terminology, there are people celestial-celestial, celestial-spiritual, spiritual-celestial, spiritual-spiritual, natural-celestial (also termed spiritual-natural in another, secondary relationship), and natural-spiritual, all of which looks hopelessly complex, but is in reality very much simpler than any psychologic scheme devised any where between Goethe and Weissmann, or between Ladd and James. For let the student think of a being all love — intuitively sensing what is true — and he has a subject for the terminology, celestial-celestial; let him think of a second, whose love has a deeply intellectual cast, such as a Greek mind or a German mind would most naturally have, and he has a subject for the name, "celestial-spiritual." Now let him think of a deeply intellectual mind, which through severe and fierce temptation combats on the earth has attained an unfathomable love (read the Buddh in the "Light of Asia," and you have an illustration), and the type is called spiritual-celestial. Think of a deeply intellectual nature, gentle, loving, serene, but always intellectual — such as the Indo-Aryan in his highest and most perfect development, and you have the type technically called spiritual-spiritual. And then think of good natured, fiery, zealous persons, who do things because they are told to do them, gather all the St. Francis of Assizi and the Savonarolas and the Fenelons you can think of together and you have

the fifth group, the natural-celestial; and then gather the defenders of truth together, those who obey the voice of truth, a group of Paleys, La Fontaines, Ciceros, and a host of others, always admitting their pellucid earnestness as presently sweeping away any dogmatic cripplings and the crutches they may have worn for them, and you have the sixth group, the natural-spiritual. Always, of course, admitting and demanding that no judgment of individual character is here aimed at, but that the kind of character as appears in all we know of these people and peoples forms the basis for the assumption here made.

Now revert to influx. We understand that the above schedule represents the general structural elements of the mind, somewhat in the same way as the heart and the arteries and veins as a circulatory system represents the structural elements of the circulatory life and its blood; and the lungs and their bronchial branchings, the respiratory life of the body. In fact, we are given to understand that the organ called the will, does for the mind what the organ called the heart does for the body, and that the organ called the understanding does for the mind what the organ called lungs does for the body. In popular parlance, that the understanding breathes in a mental atmosphere, or the mental atmospheres, as the lungs breathe in a physical atmosphere, and that consequently the mental atmosphere is composed of thought-substance in the same way as physical atmosphere is composed of oxygen and nitrogen, and that the will supplies the heat of mental life and absorbs it from the divine love, or the heat of the sun of heaven, as the heart supplies heat to the physical body and absorbs it from the physical sun, both directly and through the calorics or heat-elements absorbed by vegetable and animal foods in their growth processes.

I have purposely called the will and understanding "organs," because this concept is essential to an understanding of how Swedenborg's words "will and understanding" differ,

and essentially differ, from the same terms as loosely used in our ordinary, literary Anglo-Saxon. When we in ordinary parlance speak of will, we usually mean a synonym of desire, tendency, inclination, futurity or stiffneckedness; and when we use the word "understanding" in ordinary parlance, we mean in general an intelligent appreciation of what we have read, or heard, or seen, or thought. But Swedenborg's words mean organic structures, as real as a heart or a pair of lungs, as any one will see who will read such numbers in his books as call them "faculties" (Doctrine of Life, 43), and then read such numbers as call them "receptacles, vessels, organs, and habitation of the Lord in man" (Divine Love and Wisdom, 358, and many others), and then such sentences as these: "Will and understanding have no existence outside their subjects, which are substances" (Divine Love and Wisdom, 209; Arcana Cœlestia, 808, and many others). The most ready theory to be devised from such a presentation of the subject, is that the will is the heart and circulatory system of the spirit, and the understanding its lungs, and to think of them under these images. And then think of the will as circulating the divine truth, as the heart circulates blood, perverted and falsified truths in sick minds, as the heart circulates impure blood in sick bodies, and of the understanding as breathing thought as the lungs breathe air. This method of thought will also explain what Swedenborg calls "the good of the will and of the understanding" (Arcana Cœlestia, 4169), as being the functioning of the two organs, *quasi* the "systole and diastole" of the will, and the "respiration" of the understanding, and what he calls the "truth of the will and of the understanding" (*Ibid.*, 928), namely their "food supply," that is heat and air respectively.

So far the structural item. Now, as to influx. Consider the body and you will find that it lives by means of a series of "influxes." Air flows into the lungs, food into the stomach, light into the eye, and, in some way, heat into the heart.

Schematically arranged we may say that the body consists of two systems open to the outer world, the respiratory and the alimentary; and two systems closed to the outer world, the circulatory and the nervous. If the student will recall his anatomical lectures and text books for a moment, he will be able readily to follow this fact and to realize that there are two outer systems open to the world, and two inner systems not open to the world; that the two outer systems receive and are kept alive by two sets of substance from the outer world — food and air; and that the two inner systems, the heart and brain, with their circulatory and nervous systems, receive and are kept alive by two sets of forces from the outer world, heat and light. Deprivation of either of the four systems of the influx of substance or force, for which it was constructed, results in deterioration and death. Deprivation of food kills by starvation; deprivation of air by suffocation; deprivation of heat by freezing; deprivation of light has not as yet been tested, but would presumably kill by exinanition and torpor.

These general statements demonstrate the fact that the physical life of man depends upon influx — and upon two kinds of influx: Influx of substance into a dual system open to the outer world and influx of force into a dual system not open to the outer world, but continuous and self-contained.

Now revert to the mental image of our theory of spirit. Let the will stand for the inner, the will of the celestial and of the spiritual for the dual interior structures corresponding to the heart and the brain, with their self-contained and closed system; and let the understanding stand for the outer, the understanding of the celestial and of the spiritual, and then read what Swedenborg has to say of immediate and mediate influx, and you will realize that the divine love, or divine good or good divine, flows directly into the inmost recesses of the soul of man, into his celestial and spiritual will, while the divine wisdom, divine truth or truth divine, flows out into the universe and around man and back into

him from without, through the written Word and the unwritten wisdom of the ages. Love flows immediately into the will as heat flows immediately into the heart and wisdom flows into the understanding from without (or around) man, as air flows into the lungs from without (or around) man.

This presents a complete picture of the structure and the force which actuates the structure. Turn we now to the results. Here we have a structure called man, mind, spirit, soul, consisting of a series of layers of consciousness, called by Swedenborg discrete degrees, and by the writers of the New Church planes of life. Avoiding the matter of a possible confusion of nomenclature, let us assume that these planes of life are super-imposed, one higher than the other. They are, of course, not really so. In reality they are intertwined like the nervous system, the vascular system, the muscular system, and the membranous system in the physical body, each entirely independent of the other, and yet entirely interdependent, one upon the other, and all operating together as a unit. So the will system, called by Swedenborg the celestial man; the understanding system, called by him the spiritual man; and the memory system called by him, after death, the natural man, are all intimately intertwined and delicately interdependent, yet each severely and discretely distinct, one from the other, as distinct as a nerve is from a blood vessel, or a bone from a mucous membrane.

For convenience, however, we conceive of these various planes of life as super-imposed, and more or less adapted one to the other.

This presents us with a dual picture, one the picture of one intellectual plane adjusted or lacking adjustment with another intellectual plane. When two intellectual planes are brought into their proper relationship, Swedenborg calls this condition by the Latin word for relationship, namely, *Ratio*, from which he forms two words, the Rational and Ratiocination. If the reader will refer to such numbers as 9913, 2093 (for order and relationship), 2557 and 2577 (for

adaptation of one plane to another), he will understand that ratio or reason, and hence the rationale, is created when two planes think alike. Any operation other than this is called by Swedenborg ratiocination, (see 1186, 3182, 3652, and other numbers, *passim*).

We will keep in mind that reason exists when any two, usually adjacent, planes of intellectual life cooperate and think alike.

Along the same lines, study Swedenborg's word: "Freedom." He concerns himself very little with the customary meaning attached to the word. For it is recklessly used by writers and speakers at large. To some it means "to do as you please." This is not freedom, neither is it license. It is nonsense. No man can do as he pleases. There is no such possibility. Neither does "Freedom" mean to be untrammelled by restraints, for that is "license, licentiousness, and libidinousness," or any other form of crime against sense and sensibility.

Freedom means self-restraint; and spiritual freedom means self-restraint for fear of interfering with the Lord's work and purpose. But self-restraint and equipoise are one and the same thing. And now revert to our image. Adjustment of any one plane of intellectual life to any other, mostly adjacent, plane of intellectual life is *Ratio* or reason, according to Swedenborg. Adjustment of any one plane of love life or emotional life to another affiliated plane of love life is freedom. Consequently perfect poise of the will is absolute freedom or freedom itself; perfect poise of the understanding is absolute reason or reason itself; and the adjustment or equalization of the perfect poise or free play of the one with the perfect poise or free exercise of the other is the acme of the desirable in regeneration and in the intelligent appreciation of the divine Providence.

ADOLPH ROEDER.

SWEDENBORG AS THE APOSTLE OF THE NEW CHURCH.*

SWEDENBORG was the apostle of a new dispensation of divine truth. We are very familiar with the idea conveyed in this title as applied to the apostolic seers and teachers of former times. Especially are the names of Matthew and John, of Peter and James, of Jude, and above all of Paul, the greatest and most celebrated of them all, "familiar in our mouths as household words," from our early years, in connection with the fact and the history of our Lord's first coming, and the writing of the literature to which we give the name of the New Testament, and the beginning and forming of the Christian Church in the world. I speak of the addition to this list of the name of Swedenborg as the last, and, in some respects, the greatest on the great roll of the apostles of our blessed Lord and Saviour, Jesus Christ, to make the list complete and at the same time to express, as I think, the most fully and perfectly, the nature of Swedenborg's mission, and of his relation to the New Church now being established upon earth as the result of the Lord's second and spiritual coming to man.

For it is not Swedenborg the Scientist and Philosopher, great as he undoubtedly was in both these capacities; it is not Swedenborg the Seer, although the intromission into the spiritual world, and the seeing and describing of the things which are there, unquestionably formed a large part of the work which he accomplished and recorded for our use and instruction in his theological writings; still less is it Swedenborg the Prophet or Revelator of divine mysteries, of a similar character to those disclosed in the writings of the old Hebrew prophets, or of John and the other evangelists, of the New Testament oracles, for he makes nowhere any claim

* Read before the Montreal Young-People's Association.

to such a character, or to the placing of his Writings on a level with the Word of the Lord, or "the Sacred Scripture," of which he so often speaks, as being utterly unlike and above all other writings and teachings whatsoever. But it is as Swedenborg the Apostle, the "Servant of the Lord Jesus Christ," as he signs himself on the title page of his last theological work called the "True Christian Religion," as this and nothing more, that we desire to consider him and the relation and connection with the truth and with the church of the Lord which this name implies.

What then is an apostle? The word is from the Greek and means one sent forth by another as a messenger or ambassador, and hence, in theological language, one sent by God as a teacher or announcer of divine truth and the tidings of spiritual life and salvation to men. As such, the messenger may be either a teacher by word of mouth, or a preacher, as were the apostles of old, as well as a writer, or he may serve only in the latter capacity and deliver his message wholly in writing, and eventually in the printed page, which latter is the form in which the teachings of the apostles of old, as well as those of Swedenborg himself, are for the greater part known to us of this day. The main fact in the case is, that they were sent and inspired by God, and that they have delivered and recorded their message, and that we today possess it in a form in which we can read and study it for ourselves, although it may have been originally given in a foreign and now dead language, and one with which few of us are perhaps at all acquainted.

To come now to the nature and purpose of the message itself, that is, to the case of Swedenborg as the apostle of the Lord's second coming and of the New Church, or new dispensation of the truth, which derives its origin, at least in this world, from his Writings. As we have already seen, this message and these Writings nowhere lay claim to being on a par with the "Sacred Scripture, or Divine Word of the Lord," but are rather writings about and in explanation of

that Word, elucidating and expounding its teachings, and unfolding the true doctrines of religion and of life which it contains, and above all, setting forth the spiritual meaning and signification everywhere concealed beneath the guise of history, allegory, parable, and prophecy, of which the letter of the Holy Word consists. These, together with the recording of the spiritual experiences of the author, acquired through the opening, by the Lord, of his spiritual senses into the spiritual world and the description of things heard and seen by him while in this state of vision or seership during a long succession of years in heaven and in the world of spirits, or intermediate state of the other life, and in hell itself, constitute the contents of these marvellous works, and the message which Swedenborg, as the apostle of the Lord in these latter days, was called by His Divine Master to deliver; and to deliver which he was specially prepared of the Lord during the whole course of his previous life, a period of considerably over fifty years, he having attained to his fifty-seventh year at the time that his call to his apostolic mission took place.

In all these respects we trace a very considerable likeness between the subject of our essay and the apostles of the first Christian dispensation; and it may not be unprofitable to examine somewhat more closely into this parallel, as it will, I think, enable us to understand more clearly the nature of Swedenborg's mission and work, and his relation to the Church.

In the first place, we have to note the fact that the writings of the apostles — not including in the phrase the four Gospels and the Book of Revelation — were, as we are taught, not a part of the Word itself, but distinct from it and treating about it and setting forth the doctrines of the church, and giving explanations of the Word and the laws and principles of life for the New Church then in its beginning. They were, no doubt, inspired or written under a kind of illumination and enlightenment not unlike that which

Swedenborg enjoyed, though less perfect and of a lower order and degree. They were thus intended to serve as simple, plain expositions of the Word itself for the instruction and guidance of the church then being established. In a similar manner, no doubt, the books of Proverbs and Ecclesiastes of the Old Testament Canon, though in a still lower degree and form, were designed to serve the Jewish people as a guide to and explanation of the Old Testament Word, and contain much plain, practical teaching suited especially to the understanding and spiritual condition of that people.

Thus under all the three dispensations under which the church has existed since the days of Abraham and the other patriarchs, there have been these two kinds of revelation, namely, that of the Word, properly so-called, given by direct dictation from God Himself, and divinely inspired as to every word and syllable of the original language in which it is written; and secondly, that of a lower and simpler nature, or not dictated directly from the Lord, or written in the language of parable and of correspondence, but in the ordinary style of common speech, and serving as an explanation of the Word itself and expounding the doctrines and principles of religion in a form suited to the capacity and understanding of those to whom it is addressed.

At the present day and for us of the new dispensation now beginning, the former of these kinds of revelation already exists complete and perfect as handed down to us from the churches which have preceded the New Church now being established; and therefore the only form that was required was the latter, or mental revelation, but of a far higher and more complete and full a character than those contained in the Old and New Testaments, and suited to the advanced state of knowledge and science of our time, and so to be the final and permanent revelation of divine truth for all time to come, as the Word is the same in its own form. While, therefore, this revelation partakes in general of the character of the lower and simpler revelations given through Solomon and the apostles of the former dispensations, and is, like them,

not written in the style of the Word itself, and in the language of parable and correspondence, such as that of the Sacred Scripture, but in the simple, plain forms of ordinary writing and speech, it yet surpasses them all, not only in the fulness and abundance of the truth and teaching which it unfolds upon all subjects of a religious and spiritual nature, but most of all in its explanations of the Holy Word itself, and the revelation of its spiritual sense, and the expounding of the genuine or true doctrines and principles of the Christian religion as distinguished from the mere appearances and shadows of truth which have heretofore been all that could be revealed, even in the teachings of the apostles in the New Testament, owing to the state of the world and the want of the scientific and general knowledge which should serve as a ground and basis for higher spiritual truths and ideas. Thus, to take one example out of many, it was necessary that the old Ptolemaïc notion of the universe and of the earth as a flat surface and the motions of the heavenly bodies around the earth, should give place to and be superseded by the Newtonian and true theory of the spherical form of the earth and of the planetary revolutions about the sun, before the genuine doctrine of the Lord as the sun of heaven and the centre of spiritual life and light to the universe which He has made could be taught and received as the essential doctrine and teaching of the church.

Hence it follows that, as we are taught, this revelation given through the mind of Emanuel Swedenborg as the most perfectly endowed and cultivated intellect which the world has ever seen, and one versed in the knowledge of all the learning and science of his time, excels in excellence all the revelations which have been given to the world hitherto, and that in it are contained the germs and principles of all divine and heavenly wisdom and instruction suited to the expanding and advancing state of the human mind to all future ages and generations; and this for the reason that it is from the Lord Jesus Christ alone and for the use of the church of the future, the New Jerusalem, as the crown of all

churches and the fulfilment of Holy Scripture and of all prophecy and divine revelation. As we read near the end of the work called "True Christian Religion":—

> This second coming of the Lord takes place by means of a man before whom He has manifested Himself in Person, and whom He has filled with His spirit, to teach the doctrines of the New Church through the Word from Himself.

In reference to which he adds:—

> That the Lord has manifested Himself before me His servant, and sent me on this office, and that after this He opened the sight of my spirit, and so introduced me into the spiritual world and enabled me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; in like manner that from the first day of this call, I have not received anything pertaining to the doctrines of that church from any angel, but from the Lord alone while I read the Word. (*Ibid.*, 779.)

Thus in the theological writings of Swedenborg we possess a system of Christian doctrine and an explanation of Holy Scripture, according to its spiritual meaning, revealed by the Lord Himself and addressed to the emancipated and enlightened reason of the present age, and at the same time securely based upon and confirmed by the letter of Holy Scripture in every part, and fulfilling the prophecies and promises of the New Testament as the writings and teachings of the latter confirmed and fulfilled those of the Old Dispensation. And therefore while, as we read: "Now it is lawful to enter intellectually (or understandingly) into the mysteries of faith," it is also possible at the same time to retain to the full, and more fully and perfectly than ever, our belief and faith in the Lord and His Word, and in the necessity of religion and a Church in the world in which He shall be acknowledged and worshipped in His divine humanity as God alone, and His Word recognized as divine and holy as to every word and syllable of its original contents, and as the true medium of union and conjunction with Himself and of the attainment, through obedience to its precepts, of eternal life and salvation for men.

EDWIN GOULD.

HEALING AT EMMANUEL CHURCH, BOSTON.

Church-healing of diseases is not a new thing. Indeed, it was once the common practice to turn to the offices of religion for restoration of physical health, in common with all other earthly blessings. When our Lord came into the world the physician's function was, and had been always, associated with that of the priest. And in the institution of the Christian Church He met the thought of the world as He found it. The Divine Physician of souls healed the diseases of the body as a sign of His power to forgive sins, and of His merciful love and desire to help men. And He sent forth His disciples, endued with His power, to work similar miracles, in His name, as signs of His presence with them.

But the age of miracles passed; partly, perhaps, because the spirit of the Lord ceased to operate in His church; and partly, as we know, because miracles must cease to exist, as miracles, in the light of the second coming of the Lord — when it is permitted to enter rationally into all the mysteries of faith; and when miracles would interfere with the exercise of spiritual freedom.

Nevertheless, the position taken by the Protestant branch of the first Christian Church, namely: that miracles are no longer possible, and that the healing of the body belongs to natural science, not to religion, has never been wholly acquiesced in by the Roman Catholic branch. For the use of relics of the saints, and an almost world-wide use of Lourdes water, bottled, and the yearly pilgrimage of three hundred thousand to that sacred spring and shrine, have been officially sanctioned. That healing results have been obtained, and that the mind of the patient, and not any efficacy in the sacred objects or water, has been the cause operating, cannot be doubted.

Prayer and faith-healing, and experimental mind-cures, may be regarded as belonging to these vestiges of the degenerate miracle-working of the past. While Christian Science, so-called, in its various branches — with its perversions of New-Church truth, and of the teachings of modern psychology — seems to indicate some of the transitions now going on from the old to the new.

R. Heber Newton, in his little book entitled, "Christian Science, the Truths of Spiritual Healing, and Their Contribution to the Growth of Orthodoxy," questions the soundness of the orthodox attitude. It is necessary to quote him at some length, because he seems to give the key to what is now going on at Emmanual Church, Boston; and to a movement which seems likely to extend, not only throughout the Episcopal denomination, but to all evangelical churches. He says: —

> The church has never been left without a line of witnesses to this aspect of the discipleship of Christ [His healing power]. But she has come to accept it as the normal order of things, that what was once the rule in the Christian Church should be now only the exception. . . . We accept this, unconsciously, as the true state of things in Christianity. But it is a conception which will not bear a moment's examination. There is not the slightest suggestion upon record that Christ set any limit to this charge which He gave His disciples. On the contrary, there are not lacking hints that He looked for the possession and exercise of this power wherever His spirit breathed in men. (pp. 10, 11.)
>
> Those unusual gifts are not supernatural. They are all natural, orderly, under the reign of law. They are not miracles, in any sense in which we ordinarily use the term. They are the marvels of a marvellous personality — the wonderful works of Him whose name is Wonderful. Given His life in men, and His power must reproduce itself in them.
>
> The traditional, ecclesiastical conception of the charge of Jesus to His disciples eviscerates the Gospel of the good news which he preached. His evangel was the glad tidings of a divine order, a reign of law in which, as man gains it, all disorders are mastered, and there is health, or wholeness, in body, mind, and soul. (pp. 12, 13.)

This indicates the extreme view of Heber Newton. He goes almost as far as Christian Science itself in attributing power to the mind over the body. He says: —

In a remarkable article, which appeared in *The Medical Times* for December, 1897, Prof. Elmer Gates, of Washington, outlined the results of his long-continued experiments, which point to the conclusion that life is always and everywhere mind: that the vital and physiologic processes are simply psychologic processes: that the cells out of which an animal is built are mind organisms, the duties of each requiring mind for their performance: that mind activities create chemical and anatomical changes in the cells and tissues of the animal body; whence it follows that, all physiologic processes of health and disease being psychologic processes, the only way to inhibit, accelerate, or change these processes is to resort to methods of properly altering the psychologic processes of each and all of the cells in each and all of the organs of the animal body. Mind activity is the cause of evolution and mind embodiment is the goal. Psychologic biology proves, as he affirms, that mind governs organ tissue and physiologic function, because it creates them and constitutes their life. The mind of a human organism can, by an effort of the will, properly directed, produce measurable changes in the chemistry of the secretions and excretions, in the vaso-motor blood supply to areas and organs, and in the temperature of selected areas of the body, and so on. All of this goes to prove that the mind has a direct effect upon the functioning of the cells which compose an organ, and that, if we can learn how to properly train and use the mind, we can produce definite effects upon any physiologic function. (pp. 30, 31.)

The studies of our age in the realm of psychics are making clear the fact that, below the plane of conscious mental life, there reach down, through the "abysmal deeps of personality," unsuspected profundities of unconscious mental life. We are beginning to recognize the truth that it is into this hitherto unexplored region of unconscious thinking that the most powerful influences upon a man's health, as upon his career and his character, are to be traced. . . . Mind is the creator of all things. Mind is the Logos. . . . To set the thought of health at work in the chaos of disease is to begin anew that creative work with which the story of life opens in Genesis. (pp. 32, 33.)

Now at Emmanuel Church, the Rector, the Rev. Elwood Worcester, D.D., who comes from the same stock, by the way, as our Worcesters of the New Church, is entering practically upon this work of helping sick minds, as far as present knowledge of psychology will permit. He has been led to it in the course of his pastoral work, in order to distinguish in the persons who come to him for religious help,

between needs that are spiritual and those that are physical. There are forms of nervous disorder in which both needs seem woven together. Therefore the minister and the physician must cooperate for the best result.

It seems that Dr. James Jackson Putnam, professor of neurology at Harvard University, had been thinking in the same direction, and was glad of the opportunity to cooperate. Other physicians and clergymen are assisting. So at Emmanuel Church ministers and doctors are working together; religion and science are united in practical usefulness; each recognizing the value of the other. Two classes have been formed, one of about one hundred and fifty persons, who are seeking health; the other of a much larger number, who meet weekly for instruction. Indeed, the attendance at these latter meetings has increased so that they must be held in the church auditorium, and one must go early to get a good seat. The service begins with singing a number of hymns of a cheerful, encouraging character, and with Scripture readings and prayer. An address, or addresses, follow; and general conference, or testimony, somewhat like a New England prayer meeting; concluding with sociability and refreshments.

In the other class personal attention is given to each patient, followed by visits of both physician and minister in the home, free of charge. A library of books which breathe cheerfulness and hopefulness has been provided.

Special lecturers in psychology are secured from time to time for the larger meeting. A notable one was Prof. John D. Quackenbos, member of the London Society for Psychical Research, fellow of the New York Academy of Medicine, fellow of the New Hampshire Society for Prevention of Tuberculosis, and member of the American Society for the Advancement of Science. As reported in the *Boston Transcript*, he made a strong plea for the use of hypnotism, reciting many cases of remarkable cures, moral and physical; and pointing out the value of suggestion in education, he said: —

Not only may dull minds be polished, unbalanced minds adjusted, gifted minds empowered to exploit their talents, but the educating intellect of the school child may tread the royal road to learning which ancient philosophers sought for in vain; the matured mind of the scholar may be clothed with perceptive faculty, with keenest insight, tireless capacity for application, unerring taste: and the imaginative mind of the painter, poet, musician, discoverer, may be invested with creative efficiency in the line of ideals that are high and true. Judicious suggestion accomplishes the output of indwelling faculty, and the lesson of hypno-science here is a lesson of man's susceptibility to limitless progress.

I firmly believe that as an agent of physical cure hypno-suggestion will shortly come to be universally employed by trained nurses for the purpose of carrying their patients through crises of disease. It will be used by physicians for intra-uterine inspiration, the character of the forming child being determined by ante-natal suggestion. The possibility of physically, rationally, and spiritually elevating the human race through this channel becomes infinite.

To the New-Churchman, accustomed to think of what the Lord and the angels are doing for the infant before and after birth, this seems like blind enthusiasm and ignorant blasphemy. It shows too how little is known in psychology of the necessity of human freedom and rationality in the elevation of the individual and of the human race.

A week later, Dr. Worcester, in an address on "Habit," spoke with admiration of what Professor Quackenbos had said; and while hesitating to recommend a general use of hypno-suggestion, said that parents could practise it to advantage with sleeping children, advising mothers to pray quietly, but audibly, at the bedside of their children, and follow the prayers with suggestions of what they were to do or not to do. He told how he had cured his own child of fear of the dark, by saying to him while sleeping: "You are not to be afraid of the dark because there is nothing to harm you. All in this house are your friends and wish you well." This he said twice without waking the child; and all fear of the dark disappeared from his mind. He had similar success in overcoming in another child's mind disinclination to exercise and to play with other boys.

He said that habits had their abode in the sub-conscious mind; to change them, therefore, it is vain to reason with the conscious mind; suggestion must be made to the sub-conscious mind where the habit is. This can be done by repeating the suggestions to one's self when just falling asleep, or by another to a sleeping person.

Now we are surprised at this tendency to resort to hypnotism in Emmanuel Church, for at the outset Dr. Worcester and Dr. Putnam agreed upon the teachings of Dr. Paul Dubois, Professor of Neuropathology at the University of Berne, as a basis for their work; and turning to his recent work on "The Psychic Treatment of Nervous Disorders," some account of which is given in our "Current Literature" department, we find the following:—

> An educated and intelligent man, who is made conversant with these ideas (of the nature of hypnotism), will no longer allow himself to be hypnotized or made to act on suggestion; he will accept nothing but the councils of reason. (p. 221.)
>
> The psychotherapy, which I call rational, has no need of this sort of preparatory narcosis of hypnosis, or of this hyper-suggestibility that is itself suggested. It is not addressed to an impressionable brain, but simply to the mind and the reason of the subject. This psychic therapy is indicated in all the affections in which one recognizes the influence of mental representations or ideas, and they are legion. (p. 223.)

This is in agreement with the teachings of the New Church in regard to freedom and reason, the precious jewels of human individuality. The Lord and His angels are constantly engaged in preserving them from the encroachments of evil spirits. It would seem that we cannot be too watchful against the abuse of them through the spiritual ignorance of men. For they can be injured or even destroyed, in a sense, if we give up self-control for control by others, whether men or spirits no longer in the flesh. As Dr. Dubois says:—

> The hypnotizer has no power whatsoever over us, or, rather, he has only that which we recognize in him by the very virtue of our own mental debility. He stands before us, holding in his hands a chain; it is

we who, in incredible blindness when it is a question of bad suggestion, in our pardonable desire for cure, when hypnosis has a praiseworthy end in view, fasten the other end of the chain around our necks. (pp. 220, 221.)

Professor Münsterberg, of Harvard University, is reported as saying in a class lecture: —

Hypnotism practised as a parlor amusement is accompanied with grave dangers to the physical and moral health of the subject, and is nothing less than a crime. . . . The only time there can be a legitimate use of hypnotism is when it is used by an authorized physician to benefit the health of a patient, when the patient has given his consent.

Dr. Worcester, in his address on "Habit," warned his hearers against casting out a devil from the subconscious mind by another devil, and quoted the Lord's words: —

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. (MATT. xii, 43–45.)

The speaker made the application entirely to habits. But there was a deeper application at hand, if he had only known it; for the subconscious mind actually is in association with evil spirits, and in bondage to them, in its bad habits. It may change its captors, casting out one evil spirit by another; but it can be made free only by the Lord's redeeming and saving power, being brought into association with good spirits and angels.

Is there not a gospel of healing for the mind which the New Church can teach, and thus bring help to suffering men? Swedenborg often speaks of an orderly life "for the sake of a sound mind in a sound body." And he teaches that heaven finally terminates in the bodily parts of man, and shows that health flows into the body from heaven, and disease from hell. In the "Heavenly Arcana," we read the following: —

That diseases have correspondence with those who are in the hells, is because diseases correspond to the lusts and passions of the mind (*animus*); these also are the origins of diseases; for the origins of diseases in common are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy the interiors of man; and when these are destroyed, the exteriors suffer and draw man into disease, and thus into death; that man is subject to death by reason of evils, or on account of sin, is known in the church; thus he is subject to diseases, for these are of death. (5712.)

In the New Church we are taught much of the spiritual world as the world of causes, and the natural world as the world of effects; and thence we are taught how the body has health, and also disease, by general influx, qualifying, or disqualifying it to serve the soul; and how particular influx from the Lord, through the soul, modifies and qualifies all this, and enables the soul to possess the body. And we are taught how regeneration may change the quality of the secretions and fluids even of the body; and that the Divine Providence concurs with natural means of healing. And finally we are taught of the Lord present in His glorified Divine Human, with redeeming and saving power, even to the flesh and bones of the earthly body. Surely all this should be studied afresh and lived now with renewed interest, to meet the progressive states of life in the world to-day.

But of one thing we should never lose sight, namely: that "a sound mind in a sound body" should never be sought after simply for their own sake. The body and bodily health should never be regarded as of first importance; we should not live for bodily pleasures. The body is for the service of the mind, and the sound mind in the sound body are for the sake of use, for the service of the Lord and the neighbor. The sound mind is for the sake of intelligence and wisdom, for the exercise of heavenly affections and the reception of heavenly love. In short, all temporal blessings should be sought after for the sake of eternal life.

H. Clinton Hay.

THE SUBCONSCIOUS SELF.

In his thoughtful paper on the "Training of the Will," Mr. Carey uses the terms "subconscious" and "subliminal," which are terms of recent psychology devised to definitely describe the fact that, below the ordinary current of a man's life, there flows a stream which is out of sight and out of mind, but which may be utilized for purposes of psychological treatment. These terms, like others devised by scientific people, describe phenomena without explaining them, and they may tend to confuse the reader who is unable to allign them with terms familiar to him. It may be well, therefore, to note how Swedenborg expresses the fact of subconscious mentality and not only describes, but explains its phenomena.

In the "True Christian Religion," 154, he is explaining the going forth of the Holy Spirit, how it is received and variously modified by those who receive it. After showing how each apostle had his own way of expressing himself, though all were moved by the same Spirit, he says:—

> So is it with the whole internal and external in man. These two are distinct, yet reciprocally united. The internal acts in and upon the external, but not through it. For the internal revolves a thousand things, from which the external takes only what is adapted to its use. For in the internal, by which is meant man's voluntary and perceptive mind, there are masses of ideas in a whirl, which, if they should flow out by his mouth, would be like a blast of wind from bellows. The internal, because it revolves universal things, may be compared with an ocean or flower-bed or garden, from which the external draws as much as is sufficient for use.

Here is the general thought of a mind below the mind containing vastly more than the busy mind requires, but serving as a storehouse of valuable materials from which selection is constantly made for use.

So important a bearing has this fact upon the regeneration of man and his whole development, that Swedenborg, very early in his "New Jerusalem and its Heavenly Doctrine," devoted a chapter to the Internal and External Man, 36–46, and showed why man is twofold, how this works with the good and with the evil, how he is thereby associated with the spiritual world, and how his acts in this life are thus affected. He adds the remark:—

The internal and external here treated of, are of the spirit of man; his body is only an added external within which they exist; for the body does nothing from itself, but from its spirit within. It is to be known that after separation from the body, man's spirit thinks and wills and speaks and acts as before. The thinking and willing are his internal, the speaking and acting his external. (Also True Christian Religion, 401.)

In "Heaven and Hell," 467, this relation of the inner and outer life of man is made more plain by reference to the two memories:—

While men who are in love to the Lord and charity toward the neighbor live in this world, they have within themselves angelic intelligence and wisdom, but hidden away in the inmosts of their interior memory, and this intelligence and wisdom can never appear to them until they put off what is of the body. (See passages cited under Heaven and Hell, 463.)

The superior function of this internal or subconscious memory is shown in "Arcana," 2473, 4:—

The interior memory immeasurably excels the exterior and is like myriads to one or like light to darkness, for the myriads of ideas of the interior memory flow into the one of the exterior and present there something obscure. Whatever man hears and sees, and whatever moves his affections is implanted as to the ideas and purposes in his interior memory without the man knowing it; and there they remain, so that nothing is lost, although they are erased from the exterior memory. The interior memory is such that the least things which the man ever thought, spoke, and did, yea, those which appeared to him as a shadow, most minutely, from earliest infancy to extreme age, are inscribed upon it. This is his book of life.

All have experienced the feeling of a previous existence or at least of a previous knowledge of a place or a person. This is a phenomenon of the internal memory, dimly presenting an obscure recollection which seems to make familiar a person or place when we cannot recall any definite experience. Swedenborg refers to this in "Diary," 3285 and 3917. That the memory never wholly loses anything which has once belonged to it, he shows in "Diary," 1662.

Nothing can be more suggestive than the declaration in "Divine Providence," 279, as to the permanent form of the mind:—

> The affections of the will are nothing but changes and variations of the state of the purely organic substances of the mind, and the thoughts of the understanding are nothing but changes and variations of the forms of the affections. The memory is the permanent state of those changes.

The "subconscious mind" and the "subliminal self" are then the real man, dwelling behind the visible man and recording everything in his book of life. It is the immortal man, and its influence in and over the external man is powerful. It is in this part of the nature that the store of "remains" is deposited. Swedenborg has much to tell of this hidden wealth of man, divinely provided, like Joseph in Egypt, for days of need:—

> The remains are not only goods and truths which even from infancy were learned from the Word and were thus impressed upon his memory, but they are all the consequent states, as of innocence from infancy, of love for parents, brothers, teachers and friends, states of charity toward the neighbor, as also of pity for the poor and needy; in a word, all states of good and truth. These are called the remains which are preserved in man by the Lord and hidden away in his internal man while he does not know it. (Arcana, 561.)

Again it is emphatically declared that "the Lord alone knows the nature and extent of the remains; man can never know this." (Arcana Cœlestia, 2284.)

If we read Mr. Carey's essay with these teachings in mind we shall see the force of his words. It is not with the mere

fact of a mind back of the mind that we shall deal, but the high and holy purpose of this provision will be seen. The subconscious mind is seen to be essential to the healthful development of man. It is in this that the Lord "dwells in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." (ISAIAH lvii. 15.)

It is of such a clean heart and right spirit that we read, "the king's daughter is all glorious within, her clothing is of wrought gold." (PSALM xlv. 14.)

T. F. WRIGHT.

HENRY JAMES UPON "MORALITY AND THE PERFECT LIFE."*

IN "An Introductory Word" to this little volume, the Secretary of the New-Church Educational Association speaks as follows:—

> The late Henry James set forth a philosophy certainly new to the world. His followers, if those who receive this philosophy can be so called, find in his exposition of the great principles of creation and life, the deepest satisfaction and delight, believing that his writings contain a philosophy at once the most enlightened as well as the most helpful in spiritual living the world has as yet seen. But only a few seem to get hold of it. To the great majority Mr. James speaks in a tongue little understood, and most of his readers succeed in getting from the perusal of his works only a few crumbs of the feast he places before them.

Further on in these prefatory remarks we are told that:—

> Mr. James never claimed to have originated the philosophy he expounded. He always ascribed it to Swedenborg, of whose teaching it is an interpretation.

We have read the essay thus introduced with something of care and discrimination and with hospitable openness of

*"Morality and the Perfect Life." A re-publication of a lecture by the late Henry James. Elkhart, Ind. New-Church Educational Association. 1906. Price, cloth, 50 cents, paper, 25 cents.

mind toward any helpful philosophy which we might find therein, clearly based upon the plain teachings of Swedenborg as a divinely equipped interpreter of the Lord's Word. And in doing this we have sought to make full allowance for the author's very unusual, and sometimes misleading, use of terms to which the editor frequently calls attention. As a result of this careful reading, we have failed to discern aught that adds to the marked and rational simplicity of Swedenborg. Mr. James's strength lies largely in his utterance of terse and virile negations, and we can well understand that the rugged terms, in which he arraigns the present social order, attacks established dogmas, and unmasks specious falsities, may have a fascination for iconoclastic minds. But when we come to the positive, affirmative work of upbuilding, Swedenborg has everything for us and Mr. James practically nothing. So far from being an interpreter of Swedenborg, he is repeatedly and profoundly at variance with him.

Nor is he to be wholly trusted in his negations. Sweepingly dogmatic, the thoughtful mind must often see in them the hasty generalizations of one bent upon confirming preconceived opinions. Take as an illustration the following statements on pp. 45 and 46:—

> He (the Christ) had least of all men any relish for vice and crime; but he never failed on any occasion to justify the criminal. I cannot find, in all my persevering search of the gospels, an instance in which the Christ was found exalting himself above the blackest sinner. He seems to have had no outward sanctity of any sort. . . . I find no instance in all his history in which he ever did a stroke of work whereby to gain a living. On the contrary, so far as *any* light is shed upon the question, he seems to have preferred living on the free-will charity of his followers, some elderly women being incidentally designated as those who ministered to him of their substance. Not a single word is reported of his devout observance of the Sabbath, but on the contrary, he is described as profaning it to the popular estimation by doing things upon it which were commonly thought unlawful.

Comment upon statements like these is hardly necessary.

That the Lord, in any true sense, ever justified the criminal; that He did not hesitate to refer to Himself as without sin; that only as a tireless laborer did He accept the outward support which was needful to the accomplishment of His earthly use; that He repeatedly recognized the sanctity of the Sabbath by devoutly participating in the services of the synagogue as well as in the utterance of the striking words, "the Sabbath was made for man,"— all these are negative and dogmatic assertions which stand in plain controversion of both the spirit and letter of the sacred record of His earthly life.

And just here it seems not unfitting to ask, What is Mr. James's estimate of Him whom he calls "the Christ"? He refers to His life indeed, as "the purest life in history," and further says of Him that "he seems the only man of history." But of His redemptive work and the glorification of His humanity, he apparently makes no account. He says:—

> For my own part, I seek to know the Christ no more after the flesh, no more in his finite and perishable form. I seek to know him henceforth only in his second or infinite and universal manifestation, as the power of God in every individual soul. The sphere of God is the soul of universal humanity, and His revelation is in the individual life. A perfect life, a life, that is, whose every act and word are true to the sovereign soul within, will ever be the truest revelation of God, as it is the highest expression of Art [or spontaneous life].

While these words are not without their aspects of truth, they take from us all thought of a divine human God, a distinctly personal Being, and give us instead an unthinkable entity described as "the soul of universal humanity."

But the most serious criticism of Mr. James's philosophy as set forth in this essay is, that it shifts all responsibility from the individual to "society." This impersonal "society" is "seeking to crush the individual beneath itself." Here the questions at once arise: Can society be better than the individuals who compose it? Can society be regenerated while its component units are unregenerate? In indi-

vidual regeneration there is, of necessity, a constant looking beyond the individual. For the reception of a genuine love of the Lord — a love of living from Him and in harmony with the principles embodied in His own humanity — involves a going forth of the thoughts and activities toward the neighbor. Hence society will, gradually, come to be recognized as a collective man, a larger man, and as such will share in the benefits of individual regeneration. No one, with open eyes, can fail to note, in the recent disclosures of corporate wrong-doing, the growing recognition of the important truth that the principles which are to actuate the individual man are to actuate the social or collective man likewise. The author of this essay says: —

> What God wants is to see a *perfect* society among men, to see an *infinite* fellowship binding every man with every man, because this society or fellowship is a necessary means to the revelation of His own glory in man. But this perfect society, this infinite fellowship of man with man, is incessantly balked by our moral differences, the differences engendered by our petty social institutions. It is impossible that any true fellowship or concord can subsist where one party is good and another evil, because the former feels a sense of merit, a sense of superior desert, which incessantly piques the jealousy of the other, and so defeats every emotion of a tender and enduring friendship.

What is here stated at the outset is unquestionably true. To see "a perfect society among men" is the very end of the Lord's creative work. The formation of "a heaven of angels," which is distinctly and rationally set before us in the New Church as the underlying motive of the Lord in introducing men into existence, is but the establishment of "a perfect society" out of the human race. But it must be carefully noted that the society thus designated is composed of finished or perfected men and women — for such only are "angels." The perfection of the society lies in the perfection, so to speak, of the individuals constituting it. Moreover this perfect society does not have its place here. For the finished man is not seen in this world. His life, viewed as a whole, includes three successive stages. These are

preparation, revelation, fruition. What especially belongs to this world is preparation, involving choice, discipline, and training. It is true that the perfected life of the heavenly world may be measurably reflected in the life led here, much as the earthly school may mirror, to a degree, the after life for which it is preparing the pupil. It is by living that we must learn to live, and we are taught to pray, "Thy will be done, as in heaven so also upon the earth." But in the very nature of the case, the reflection of that life in this world must be a crude and very imperfect one. Here men are brought together with apparently little regard to their fitness to be associated, and so are compelled to adapt themselves to each other through a self-denial that is a most important feature in their preparation for permanent and satisfying conditions. But before the heavenly world is reached by those who have permitted themselves to be prepared to make a part of it, a revelation becomes necessary. The life here formed is, as it were, turned inside out and its true quality brought to the surface. Then the individual is prepared to take his place in the "perfect society" which realizes the ideal of divine creation.

To the disastrous result, in the so-called philosophy of Mr. James, of subordinating the individual man to society, and thus defrauding him of that jewel of freedom which is vital to his existence as a rational and responsible human being, we have already alluded. It stands forth in all its hideous nakedness, but not without the support of a measure of specious reasoning and illustration, in the following paragraphs:—

The practical conclusion of the whole matter is, my friends, that we should cease to hold the individual accountable for his moral delinquencies. We should give up the insolent and futile habit of blaming the thief, the liar, the adulterer, the drunkard for their abominations, and place the blame where alone it belongs, upon our defective social organization. Should a planet fly from its orbit and become dispersed in space, you might, with exactly the same propriety, hold it accountable for the result, as you hold me accountable for any paramount obedience

to the law of nature issuing perchance in drunkenness, perchance in theft. Undoubtedly the ruin of the planet would ensue in that case, but you would not charge this ruin upon the planet itself, but upon the constitution of nature which allowed its centrifugal or projectile impetus to overcome its centripetal or attractive one. The planet itself does not create these forces, but simply obeys them. . . .

In like manner, I do not create the laws of my finite self-consciousness: I merely obey them. As Swedenborg has shown in a very complete manner, neither charity nor self-love, neither moral good nor moral evil has its origin in the individual, but only in good or bad association; all self-love is an influx into him from infernal association. Hence he says, God never attributes good or evil to a man, never sees in him either merit or demerit. In truth, he represents God as wholly ignoring the moral man, the man who is subject either to nature or society, either to hell or heaven, and acknowledging only the Lord or perfect man, the man who subjects both hell and heaven to his own individuality, and so ensures an unimpeded intercourse between the Divine and human, between the Creator and creature.

That we may do no injustice to the author of these remarkable statements, we should mention the fact that he made reply to the very natural criticisms which followed the original delivery of the lecture, and this reply is given in the volume before us as an appendix. The reply, however, does not seem to us to do much toward relieving the situation. It is true that he refers to the charge that he denies "any distinction between good and evil actions" as "silly and not worth refuting." But in his attempt to show that these distinctions are not subjective — that is, not in the individual — he essays to consider the origin of evil, and in so doing, only succeeds in confusing the whole subject. Incidentally, however, he does throw a little light upon what he means by "society," and we gladly quote what he says: —

Our social forms or institutions being so partial, so limitary, so imperfect as they necessarily must be in the infancy of human culture, they do not immediately justify themselves to our regard, but on the contrary, exact a large body of persons to conserve and administer them. This class of persons accordingly, because they perform such eminent public uses, soon come to enjoy distinguished honor, wealth, and power;

soon come, in fact, to be identified with society, and to isolate its interests from those of the mass of individual members. The unrighteous division thus made between society and the individual, between the public and the private interest of man, is the great evil under which humanity groans, and with which God's providence has to contend.

This is not altogether clear because we have society existing before the "class of persons," who, as they "come to enjoy distinguished honors, wealth, and power," are said to be identified with society. But the most important query that arises is, How individuals who, as such, have no moral quality, who, subjectively speaking, are neither good nor evil, by combination become wholly evil and a menace to all who are outside the combination called "society"? In other words, if the individual is not "to be held accountable for his moral delinquencies," because in these delinquencies he is only obeying "the law of nature to excess" (see pp. 60, 61), then why is society, which is simply an aggregate of individuals, to be held accountable for its delinquencies?

Passing now to the claim that Swedenborg teaches, or in any sense countenances, this idea of the irresponsibility of the individual man, it should be said at once that such a claim betokens an entire failure to grasp the profound and weighty significance of the system of truth which Swedenborg was deputed to give to the world. In that system responsibility is inherent in the very manhood of man. And it was to keep him a responsible being that the Lord followed him, upon his decline to evil, down through the ages until at last He came in the flesh to meet and conquer the foes which would despoil him of his responsibility and thence of his manhood. In this inhered the redemptive work which the Lord came to do.

The thoughtful reader of Swedenborg's writings will see at once that Mr. James's deductions respecting the non-accountablility of man come from a misinterpretation and thence a misapplication of certain important and practical principles which, when rightly understood, enhance man's

responsibility instead of detracting from it. Mr. James says, as quoted above, that, —

> Swedenborg has shown in a very complete manner that neither charity nor self-love, neither moral good nor moral evil, has its origin in the individual, but only in good or bad association.

Waving the fact that we have here a very inadequate and misleading generalization of Swedenborg's teaching upon the subject involved, we remark that the very purpose of the teaching referred to is to show that man is not handicapped by conditions beyond his control, but that he is equally balanced between diverse influences and so is kept in perfect freedom to choose for himself the life he will live. This may appear from the very form in which Swedenborg states the truth in question in the work on the "Divine Providence." He there says: —

> If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it. (320.)

And, then, further on he adds: —

> Those who are in these two acknowledgments [the acknowledgment of the Divine of the Lord, and that evils are sins], so far as they shun and turn away from evils as sins need only to reflect upon the evils within them, and to cast them away to the hell from whence they are. (321.)

The practical outcome of this whole teaching of Swedenborg is that the evils which are outside of man, but which appeal to him through his latent hereditary inclinations, may be still and perpetually kept outside by turning from them and shunning them as sins against the Lord. But if the man fails to do this then he voluntarily becomes himself a part of the hell from which they flow.

Here we have rested upon man the most weighty responsibility, but it is a responsibility that every individual soul is equipped to meet and successfully to bear, if he will but do

his small and simple part. The Lord and the heavens are with the man ready to sustain and support him if he will only throw himself upon their side by turning from and shunning the evils to which he finds himself prone, as sins against the Lord. Equally balanced between the evil that flows in from hell, appealing to his hereditary and self-seeking inclinations, and the good that comes from heaven, appealing to the innocent "remains" of infancy and childhood, which are present with every soul "as if innate"—with him lies the power of choice, the ability to turn from the one to the other. And the spiritual history of the race, set forth in the Divine Word as unfolded in the writings of Swedenborg, is but the record of the Lord's endeavor to maintain with men the equilibrium which is absolutely essential to the formation of a heavenly character. The burden of the Sacred Scriptures is embodied in the words "Choose Life," and this charge must be emptied of weight and significance if men were bereft, by any force without themselves, of their power to choose. He who yields to evil throws himself out of equilibrium, for with the man, of necessity, must rest the final attitude with respect to good. But during man's stay in this world, the Lord is in the constant effort to restore the equipoise.

And it is just here that we discern the inaptitude of the illustration of the planet and its orbit. The planet, as an inanimate object, is held to its circuit by forces external to its own existence. Man as a free and rational being is responsible for any real deflection from his orbit and justly suffers the consequences.

And as Mr. James is at variance with Swedenborg in fundamental principles, so is he in practical remedies. It is true that he forcibly exposes the hollow insincerity of mere conventional morality, but in so doing he disparages all morality. He lays open the disease but offers no practicable remedy.

Swedenborg clearly shows that outward morality has in it

no life — that the evil may lead a moral life as well as the good — but he carefully discriminates between the morality that is distinctly assumed as a cloak for the hiding of evil indulgence and the morality that has not yet attained a spiritual quality, but is leading him who practices it to the ultimate realization of heavenly living. Thus the value of the moral life in preparing for heaven is distinctly recognized in the familiar chapter in the work on "Heaven and Hell," where it is shown that, "It is not as difficult to live the life that leads to heaven as is supposed." Swedenborg there says: —

> In order that man may receive the life of heaven, he must needs live in the world and engage in its business and employments, and then by moral and civil life receive spiritual life. In no other way can spiritual life be formed with man, or his spirit be prepared for heaven; for to live an internal life and not an external at the same time, is like dwelling in a house without any foundations, which gradually either sinks, or becomes full of chinks and breaches, or totters till it falls. (528.)

And yet more definitely is the same truth set before us in the "Arcana Cœlestia" where, in treating of the successive steps that lead up to the regenerate life, it is said: —

> A life according to the commandments is only a moral life, the precepts whereof are known to all who live in human society, from civil life itself and the laws thereof. . . . But he who is being regenerated is led by degrees from this more remote life, or from moral life, into a life nearer to Divine doctrinals, that is, into spiritual life. (3690.)

And if we turn to the Divine Word, we find it everywhere dealing with the subject in a like practical way. The moral life is never disparaged. The Lord enjoins upon us true and orderly living in the sight of the world, but accompanied by a careful shunning of the ready temptation to take merit to ourselves. We are not to do these things to be seen of men, but we are not to leave them undone. The Lord dealt with the young ruler, who came to him asking what he should do that he might have eternal life, with searching plainness, but we are touchingly told that when the young man responded to

the Lord's charge to keep the commandments, in the words: "All these have I observed from my youth," the Lord, "beholding him loved him" (MARK x. 21). He loved the good moral life; it was fair to look upon. All it needed was that it be infilled with poverty of spirit, and enriched by uplooking trust. And so the Lord said to him, "One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven."

In all this we are helped to discern the true relation between "morality and the perfect life." It is a friendly relation. The one is not inimical to the other. And it is the work of regeneration to unite the two. Hence the Lord sums up the first division of the Sermon on the Mount, which is especially devoted to an unfolding of the precepts of morality, with the remarkable charge,—

> Be ye therefore perfect, even as your Father who is in heaven is perfect.

And what is the perfection here enjoined upon us? It is simply the perfection of childlikeness. As the Lord is the perfect Father so are we to be his perfect children. His perfection is the perfection of fatherhood — the perfection that inheres in the ever-present Source of life. Our perfection is the perfection of childhood — the perfection that inheres in the continual recipient of life.

This is a perfection that is possible and practicable. And as far as it is realized in individual lives so far may we look for its ultimate embodiment in perfect conditions of society. But it must ever be kept in mind that such conditions can be realized to a complete and satisfying degree only in the heavenly world of fruition, the establishment of which is the final end of the Lord's creative work.

WILLIAM H. MAYHEW.

EDITORIAL DEPARTMENT.

DERIVATION OF DOCTRINE FROM THE WORD.

It is obvious, and moreover is distinctly taught by Swedenborg, that the literal or natural sense of the Word is for the instruction and guidance of men in the natural world; and when he teaches that "The doctrine of the church is to be drawn from the sense of the letter of the Word, and is to be confirmed by it" (Sacred Scripture, 53), he undoubtedly means the doctrine of faith and life of the church on earth, for whose use the letter of the Word is given; and not doctrine relating to the church in heaven. Very much of doctrine is contained in the Writings relating to the spiritual world, and to the church in heaven, drawn, it is expressly stated, from the Word, and yet not drawn from the letter of the Word, though it is generally confirmed by the letter spiritually interpreted.

As distinctly as it is taught that the doctrine of the church is to be drawn from the letter, it is taught also that the very doctrine of the Word is its internal sense. (See Arcana Cœlestia, 9409, 9424, *et al.*)

These two statements seem at variance; but rightly understood they are in perfect agreement, and are very important phases of the same truth. In another place (Sacred Scripture, 55), we are told that:—

> In the literal sense, the Word is as a man clothed whose face and hands are naked; all things there which concern man's life, and thus his salvation, are naked, but the rest are clothed.

Again, in "Divine Providence," 231, it is said that the internal truth of the Word does not appear in the sense of the letter "except where it teaches the Lord and the way of life."

Thus, while in general the very doctrine of the Word—the internal sense—is clothed with the letter, and is thus concealed from view, there are places where it is uncovered, and the inter-

nal sense shines forth in the letter — and there only, true doctrine is taught in the letter; and this doctrine is as a lamp by the light of which the Word is to be read and understood (Arcana Cœlestia, 10400). But this genuine truth of doctrine can only be seen by those who are in spiritual enlightenment; and when the church had sunk so low that all power to discern true doctrine in the Word was lost — when "the sun was darkened and the moon had ceased to give her light" — the knowledge of true doctrine could only be restored by a new revelation. It was then necessary that one should be enlightened in the spiritual sense itself of the Word, in order that, in the light of that sense, he might fully and certainly see which are the uncovered parts of the Word where the literal coincides with the spiritual sense, and genuine truth or the true doctrine of the church is taught. Thus it is true, both that the very doctrine of the Word is its internal sense, and yet, that the doctrine of the church must be drawn from the sense of the letter, and be confirmed by it. But the doctrines that are uncovered in the letter of the Word are general truths (Apocalypse Revealed, 378, *et al.*); and just as the uncovered face is the index of the whole man, so these general truths involve all the particulars of doctrine contained in the internal sense itself. Now, it has pleased the Lord, in this fulness of time, for the use of the future "crown of all the churches," not only to enlighten the mind of one raised up for the purpose to discern and teach the genuine doctrine thus given in the letter of the Word, but also to reveal very many of the particulars of doctrine involved within these general truths — in other words, to reveal the spiritual sense which is the doctrine itself of the Word.

But here a somewhat serious misapprehension has, more or less, prevailed in the church — which has its corrective in an important passage in "The True Christian Religion," 230, and "Sacred Scripture," 56: —

> It may be supposed that the doctrine of genuine truth can be acquired by means of the spiritual sense of the Word which is given through a knowledge of correspondences. But doctrine is not acquired, but is only illumined and corroborated by that; for, as has been said before (208), a man, by some correspondences that are known, may falsify the Word by connecting and applying them to confirm what inheres in his mind from a principle assumed. Be-

sides, the spiritual sense is not imparted to any one except by the Lord alone; and it is guarded by Him as the angelic heaven is guarded, for that is within it.

The letter which thus clothes and covers the internal sense of the Word consists for the most part of appearances of truth, or truth as it appears to the natural man; as that God is angry, and punishes those who disobey Him, while the real truth of the internal sense is that He is infinite love and mercy, and incapable of anger or vengeance. And many other human passions are thus attributed to Him in the appearances of the letter, which are foreign to His Divine character, but are written as He appears to fallen men — and as it is best for them that He should appear, in order that they may be restrained by fear of punishment. Such fear is necessary for the restraint of evil men. If the naked truth of the internal sense were seen by such — that God is infinite love, and infinite mercy and forgiveness, this holy truth would be profaned, by being taken, not as a restraint, but as a reliance and encouragement to them in their evil course of life. Thus it is out of mercy to mankind that the holy internal of the Word is thus veiled from their sight by such appearances of truth in the letter. These are represented and signified by the cherubim which dwelt at the east of the garden in Eden, with a flaming sword which turned every way to keep the way of the tree of life. (GEN. iii. 24.)

And it was for this reason — that they might not understand and thus profane the holy truths of the internal sense of the Word — that the Lord spake to the Jews in parables, that seeing they should see not, and hearing they should hear not, neither understand. (MATT. xiii. 13: Arcana Cœlestia, 3898.)

This is illustrated in the Gospels where the Lord appears in the letter to teach that there are no marriages in heaven. He was answering the unbelieving Sadducees, who denied that there is any resurrection, or any future life, and who presumptuously thought to confound Him with their impious questionings. They were not in a state to receive the spiritual doctrine of pure and holy marriage. To proclaim it to them, plainly, would have been to cast pearls before swine. And it was literally true, moreover, that in heaven there are no such marriages as they knew and were thinking of. He, therefore, charged them — "Ye do err, not

knowing the Scriptures, nor the power of God," and parried their impious question, with a blind apparent answer which silenced and confounded them, and at the same time concealed within it the holy, divine, and spiritual doctrine respecting marriage,—that it is essentially conjunction with the Lord, which comes of the union of good and truth in the life—which must first be entered into on earth, and if it is not begun on earth, cannot be effected afterwards in heaven. Thus, that it is not in heaven, but on earth that men spiritually marry and are given in marriage; and that, if thus spiritually married on earth, they are at the same time married in heaven, and therefore are not married and given in marriage again in heaven.

This is Swedenborg's interpretation (Marriage Love, 41) of the Lord's saying—"In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (MATT. xxii. 30). In this wise the Lord answered the disbelieving Jewish Sadducees, and the multitude of doubting and disbelieving Sadducees within the pale of the Christian Church, down through the period of its decline, to its consummation—so that "seeing they should not see, and hearing they should not hear, neither understand." Because, if they knew the holy truth and profaned it by continuing in their course of evil life, they would plunge into deeper and more dreadful condemnation; for that—"The servant who knew his Lord's will . . . and did not according to His will, shall be beaten with many stripes; but he that knew not and did commit things worthy of stripes, shall be beaten with few." (LUKE xii. 47, 48.)

Having in mind the principle that, doctrine in the sense of the letter of the Word is for man's use and guidance while he lives in this world, it is worthy of note that neither the question of the Sadducees, nor the Lord's answer to them had, literally, any relation to life in this world, but solely concerned life in the future world, and therefore cannot be taken as teaching doctrine in the letter. On the other hand, as a further illustration, the question of the Pharisees in MATT. xix. 3–9, respecting divorce and the Lord's answer to it, related to a very practical and important matter of moral life in this world, involving also eternal consequences, and the rule of divorce which the Lord there proclaimed is doctrine.

The ultimate or literal sense of the Word is called a cloud — because it is in obscurity relatively to the internal sense, for this is in the light of heaven. It is in obscurity, like a cloud, because it is for man while he is in the world; but the internal sense is for man when he comes into heaven. Yet it should be known that when a man, during his abode in the world, is in genuine doctrine of the church as to faith and as to life, he is at the same time in the internal sense of the Word; for through that doctrine the internal sense of the Word is inscribed both upon his understanding and his will,— upon his understanding by faith, and upon his will by life. (Arcana Cœlestia, 9430.)

S. M. WARREN.

RELIGIOUS EDUCATION.

THE Religious Education Association held its Fourth General Convention at Rochester, N. Y., in February. It is spoken of by the *Outlook* as proving the effectiveness and vitality of an organization whose formative period has been watched with many hopes and some misgivings. This is the fifth year of its existence. Last year it failed to hold a convention. The year before it met with considerable success in Boston; but the absence of the late President Harper, of Chicago University, who had been a leader in its inception and organization, and who was then suffering from the disease which was soon to terminate his life, brought a sense of depression, and had much to do with the discouragement, doubtless, which seemed to follow.

But this year's convention shows that strong hands are again at the helm, and there is every reason to expect that the organization, consisting now of about two thousand members, including many of the leaders of education and of religion in all parts of the country, and of every denomination, will accomplish the threefold purpose for which it exists, namely: to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value.

This work is carried on by the activities of seventeen departments; by the co-ordination of existing agencies, especially churches, the Young Men's Christian Associations, and colleges and schools; by the discussion of principles and plans; by the

dissemination of information; and by the stimulation and formation of public opinion. To this end a bi-monthly journal, entitled *Religious Education*, is published, and the addresses and papers presented at the Conventions are printed in good-sized volumes, and sold as valuable encyclopædias on religious education. The first is entitled, "The Improvement of Religious Education," containing different aspects of the subject treated by sixty men of national reputation. The second, by over a hundred leading thinkers on the subject, is entitled, "The Bible in Practical Life." And the third, by as many contributors, is on "The Aims of Religious Education."

Of the seventeen working departments of the Association, those which especially interest us, are on "Churches and Pastors," "The Sunday School," "The Training of Teachers," "Young-People's Societies," and "The Home." The papers, presented in the last named department at the recent Convention, are especially noteworthy: "The Nervous System of the Infant," "The Use of the Story in the Religious Education of the Infant," "First Steps in Character Formation." Doubtless we should miss in these recognition of the part which the angels have in the education of the infant and the child, by implanting and storing up states of tender affection, of innocence and peace, and thus all the potentialities of heavenly life to be developed afterwards, by regeneration, in the unfolding of heavenly character. In the treatment of all the subjects of the Convention, we should miss this spiritual element, doubtless; for we are accustomed to think of all that we can do for religious education and life as being essentially a cooperation with the Lord and the angels. They attend to the spiritual things, the states of thought and affection forming the character of the child, while we minister and cooperate by teaching truths from the letter of the Sacred Scriptures in the light of heavenly doctrines; and by giving sympathy and encouragement to live according to the truth and receive the good of it; while helping at the same time to repress and control all that is opposed to it.

But even so, we can be stimulated, nevertheless, by this Association, to study and teach more diligently the letter of the Sacred Scriptures, and to adopt more systematic and practically efficient methods of instruction; and we can heartily join in the

effort to restore family worship. In the Secretary's Annual Report we read: —

> The Department of the Home has been investigating the significance of the early years of childhood to religious education, the religious education of the child through stories and the possibilities of family worship.

In all this we can heartily join. Indeed, in the last meeting of our own Massachusetts Sabbath-School Conference, which was held a fortnight after this Convention, the influence of what is being done by the Religious Education Association was apparent. For our agitation for graded lessons and instruction in our Sunday-schools is but a part of a great movement which they have promoted, and which is rapidly supplanting everywhere the old International Lessons and Methods with something more scientific and effective.

We are reminded that a quarter of a century ago the late Mr. F. A. Dewson began a movement of this kind with a system of graded lessons in the Boston Sunday-school, of which he was then superintendent. And at that time normal classes were also formed to train teachers for our Sunday-schools. Now the Religious Education Association is taking up the work which we have neglected, and is spurring us on to fresh endeavor.

But the importance of family worship and of home influences in the religious training of children we have never lost sight of; and we never can lose sight of it as long as we teach the power of the letter of the Word, when reverently read, especially to children and by them, to associate them with the angels and to conjoin them with the Lord. But the pressure of daily duties and the influences of the world have operated disastrously against the practice of it, even in our own families. If the efforts of the Religious Education Association can overcome this tendency of our times, and lead the Christian families of the nation back to the piety of our ancestors in this respect, we shall be under very great obligations to it. It will help us, more than any other one reform could, if the habit of family reading daily from the Word, and of family prayers following, can be restored. It will help us as a church, and will help us as a nation, in a degree that will surprise most of us who have not duly considered its marvelous power for good. We know something of the power of natural

truth to transform the world; for natural science is doing it with tremendous strides; but few of us realize that spiritual truth has even greater power to transform the character and make angels of men, and give progress to human society even here on earth.

There is one thing in this connection which was presented forcibly at our Conference, in answer to the question, "What is the most important lesson to teach children?" The answer was, "Obedience to the Ten Commandments as the Lord's." And attention was called to the fact that this is enjoined in the Sacred Scriptures themselves: —

> These words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. (DEUT. vi. 6–9.)

No matter what the Pharisees bound upon their foreheads, and hands, and gate-posts, in their little leather boxes called phylacteries; there can be no doubt that the ten words written upon the tables of the covenant by the finger of God, epitomize all His words and laws which were to be observed by His people and taught diligently to their children in order to be conjoined to Him. And that is a covenant which must ever lie at the foundations of life with Him and for Him.

Whatever may be our shortcomings, we are a peculiar people in this; that we hold as the first essential of religious education, the keeping of this covenant with the Lord, by obedience to the Ten Commandments as divine laws. For "all religion has relation to the life; and the life of religion is to do good." The Religious Education Association has yet to learn to make this the beginning and foundation of all its work.

H. C. H.

THE CATHOLIC CHURCH IN FRANCE.

THE separation of church and state in France naturally caused the Vatican great pain. For a hundred years the Concordat or agreement arranged by the first Napoleon had bound church and state closely together, to the great temporal advantage of the former. But for some time France had been uneasy under this compact. She had grown indifferent to church aggrandizement. She had come to feel respect for Protestants and to be willing to give them equal rights. She had also found the Roman hierarchy unfriendly to the Republic and hoping for the return of the monarchy. France therefore came to regard the separation of church and state as essential to her progress and she took steps to annul the existing partnership after due notice.

The new arrangement proposed was a simple and apparently fair one. The churches were advised to form organizations, somewhat like the Protestant churches, and then the nation would authorize these bodies to go on using their places of worship. These organizations would thereafter raise and pay the salaries of their priests without recourse to the national treasury. The state would hold the property, but the churches would have the use of it. This arrangement resembles that made in Italy. It would operate against mere priestly idlers, but would not interfere with the parish priest and would tend to give him greater liberty and self-respect.

But the Pope set himself against the formation of the new organizations and prohibited the priests from doing as the law advised. He openly denounced the French government, and in fact defied it. Under these circumstances the government was not dismayed. It gave the priests a little more time and then proceeded to take over the property which it would hold in any case as technically its own. After much threatening and declaring that it would never submit, the Vatican yielded and showed that it had no intention of losing anything which might be gained by changes of front. The people therefore have successfully defied the hierarchy. They have obtained and maintained a free

state of mind, which would once have been impossible to them. Henceforth they will not look beyond the Alps for government of any kind.

Apparently in all the negotiations the Vatican has made every possible mistake, and this may have been permitted in order to expose its blindness to new conditions of human thought, and also its avarice, for the one point all the time has been the property of various kinds and the income of the Vatican. It is no wonder that M. Brunetièr, editor of the *Revue des Deux Mondes*, and an ardent Catholic, has been moved to say in that journal how badly the Vatican has managed its side of the case :—

> Among the numerous observations which these incidents suggest there are two which particularly impress us, and we shall content ourselves with expressing them. Why do the instructions from Rome always come late and come when a portion of the clergy have thought that they could accept other conditions? Why are these instructions always negative? Why does not the Pope, after having showed what must not be done, say what ought to be done? Why does he light up the path only when it is partly travelled, and why does he illumine it behind and never before?

In this country also the management of the Catholic side could not have been worse than it has been. Archbishop O'Connell of Boston in a public address said: "Had the Pope the physical means to defend his rights, France would never have dared such an open affront." This kind of insulting talk and vain longing for the vanished temporal power of the Pope is most unwisely uttered anywhere.

In all this we find a remarkable fulfilment of what is said of the French by Swedenborg in the "Apocalypse Revealed," when explaining Chapters XVII. and XVIII. as to Babylon, which is the Apocalyptic name of that phase of Christianity known as Roman Catholicism. In 740 he speaks of "those in France who are not fully under the yoke of the papal dominion, but have not yet formed a church fully separated from it." He gives reasons why no sudden change would be useful, and also says that the church in France coheres with the Roman Catholic "in externals, but not so much in internals," and then he says: —

> They indeed acknowledge the Pontiff as head of the church, but they say that his government is not like that of the head over the body, and that the interpretation of the Word does not belong to his arbitrary determination alone. (742.)

In treating of the same passage, REV. xvii. 12–14, in his larger work on the Apocalypse, Swedenborg also says: —

Within the Babylonian domain are they who are in France and also numbers in Holland, England, Scotland, and Ireland, who do not take away from the Lord the power to save men and the holiness of the Word, and attribute both of these to a vicar; as is manifest from the strife of the French church with the Roman, which continued long and still continues. (Apocalypse Explained, 1070.)

Thus recent events are only a fulfilment of the prophecy in the Book of Revelation, and Swedenborg's interpretation of it is now confirmed by the facts of the last year.

T. F. W.

EFFECTIVE PUBLISHING OF THE WORKS OF SWEDENBORG.

NEARLY thirty-five years ago a young minister, whose previous experience had given him opportunities to learn something of the work of publishing books and periodicals, submitted to the General Convention, then in session in Boston, a memorial which called in question the necessity and the wisdom of attempting to maintain a New-Church publishing house. The grounds taken in the memorial will appear with sufficient clearness in the following brief extract from it: —

We have plenty of publishing-houses in the country, and we cannot doubt but many of them are at our service. Some we certainly know are. These houses are headed by men of enterprise and experience in the publishing business; men who have become familiar with its details as well as with its general features, and who are in the love of that use. There are undoubtedly leading houses all over the country who are ready and willing to take our books, publish them in good style, and advertise them freely. Of course, if they are to be stereotyped, we must bear the expense. But if this be wisely done, the money thus invested will yield us a constantly-increasing dividend. The General Convention is thus relieved from all vexing details, has to hire no stores, employ no agents, managers, or clerks, suffers from no frauds or peculations. The books are thus "published," indeed; they reach the people, and the people know where to find them.

The writer of the memorial then cited cases that had come under his own observation where the works of Swedenborg had

been vainly sought for in Boston at the leading book stores, and also called attention to the fact that, upon the recent publication of a new edition of "Heaven and Hell," by J. B. Lippincott & Co., advertisements of the work, in connection with other of Lippincott's publications, at once appeared in the Boston daily papers from at least three prominent book houses of that city.

The memorial called forth much discussion, and its general purpose met the approval of not a few thoughtful and practical minds. But the more conservative element had already committed itself to the raising of a large fund for the existing "Board of Publications," and the counsels of this element prevailed. It was probably better so, for those who were advocating what was then regarded as a radical movement, had no very well-digested and thoroughly practicable methods of action to propose.

Our present purpose, in bringing up this bit of past history, is not to draw a moral from it, but simply to show how a plain and palpable truth will, sooner or later, gain practical recognition. It may fail to make itself felt at one time, but the failure will not be for all time. There has just come to us from Philadelphia an address read at the Annual Meeting of the American New-Church Tract and Publication Society, upon "Publishing the Works of Swedenborg," the substantial feature of which, the author, the Rev. William L. Worcester, modestly entitles "A Suggestion." This suggestion is, that we now proceed to "publish" the works of Swedenborg by taking advantage of the means of so doing which the business world about us has established and steadily maintains.

After showing with rational plainness, and by quotations from Swedenborg's own statements that, through their printing and publication, "the Writings of the New-Church must follow the Bible everywhere as its interpreter," Mr. Worcester goes on to say: —

> The duty of printing the works of Swedenborg and of giving them to the world is thus clearly set before us. And yet with all our expenditure of money, with all the painstaking translations which have been made, with all the beautiful books which have been printed and bound, we have never yet, in the full sense of the word, published the works of Swedenborg. We have never made them public and given them to the world. Have we reached the point where we are ready to unite to accomplish the publication of the books? Have we reached the point where we are ready, wisely and persistently, to use the means requisite for their publication?

It is a simple fact that an ecclesiastical body or a church book concern can not publish a book. It can print it and offer it for sale, but the sale is practically limited to the members of its own religious body. This fact is generally recognized by the Christian denominations, and if they desire to print a book for general circulation, they do not attempt to do it themselves. Where the numbers of a church body are as small as in the New Church, to print a book with the imprint of a church publishing concern is practically to print it "for private circulation." A book so printed is not published; it is not made public and given to the world. A book so printed has no access to the public press, and receives no general notice from book-reviewers; it has no access to the channels of trade; it cannot find a place in a general book-store; it has no access to the public eye and ear.

No one can publish a book in the full sense of the word except a publisher, and even the publishers who can do it well are comparatively few, whose names are everywhere known and are everywhere synonymous with excellence in quality and workmanship. Such a publisher can put a book on his list among standard books of the world's literature. He can place it with ancient and modern classics and books of universal reference. Such a publisher has access to the press, and can secure respectful notice for books which he issues. He has means of advertising. He has opportunity which no one else has of placing a book in the stores for general sale.

What the address proposes is, that the several publishing concerns of the church put their respective editions of the works of Swedenborg into the hands of one publisher who will thus become associated with these works in the public mind. He,—

. . . makes the books, puts his own imprint upon them, carries them on his list, secures for them the recognition of the press, advertizes them, and puts them into the channels of general trade.

This plan has also the advantage of bringing together the several editions of Swedenborg "in a mutually helpful way." Offered, it may be, in different bindings and at different prices, the presence of these several editions on the publisher's list only draws more attention to the books, and gives the public a larger idea of their importance.

The effect of this change upon the various bodies which hold trust funds which are to be devoted to the publication of Swedenborg's works, and upon the several book-rooms of the church, is well shown by Mr. Worcester. He says:—

I do not suppose that the demand for the works of Swedenborg, if published in the way suggested, would immediately be great, but I do believe that it would be greater than it is now, and that the demand would increase, and that the

books would more and more become known in the right way, not as the exclusive property of a little sect, which they are not, but as books which are for the world and belong to the world as the Bible does. If the several trusts and boards of the church, which exist for the publishing of Swedenborg, would join hands in such an effort, and would spend their means prudently, but generously, in the direction indicated, while they might not immediately receive a money return, they would surely, I believe, have a larger measure of success in the use for which they exist, — the giving of the works of Swedenborg to the world.

And what of the various book-rooms of the church? They would carry and sell the books of Swedenborg as before. The imprint of the publisher would not hurt the books for New-Church people. The several book-rooms would still have work to do in publishing the collateral New-Church books, which must have their chief sale among members of the church. The need for these books and the sale of them would not be lessened by the publishing of Swedenborg in the broader way. On the contrary, the bringing of Swedenborg to the public notice and the public knowledge would surely increase the demand for publications of the New Church.

The subject presented so lucidly in this very practical as well as thoughtful address, must strongly appeal to reflective minds throughout the church. No larger or more important external responsibility rests with us today than the dissemination of the works of Swedenborg. Through these works, as an outward instrumentality, the Lord is now making His promised coming to men to show them "plainly of the Father," and to lead them "into all truth" by revealing to them "the spirit of truth." The suggestion made is that the New Church unite, in a way which seems entirely practicable, to fulfil the one use which must be recognized by all as holding a pre-eminent place in the field of missionary service. We are glad to note that the American New-Church Tract and Publication Society has at once taken the initiative in calling for an early meeting of representatives of those engaged in the printing and circulation of Swedenborg's works with a view to giving this suggestion the careful and earnest consideration which its importance warrants, and we trust that such a meeting, whenever held, will find it feasible to formulate and adopt a plan like that outlined by Mr. Worcester for the more effective publishing of these priceless Writings.

W. H. M.

UNFAIR BIBLE CRITICISM.

We call attention to the following extract from a recent writer because it illustrates the unintentional unfairness of Biblical criticism. The writer is Prof. J. E. McFadyen, of Toronto, who was treating of the subject, "The Teacher's Use of the Old Testament, How and What Shall He Teach His Pupils in the Light of Modern Criticism." The article appeared in *The Congregationalist*, the organ of the Trinitarian Congregationalists: —

> The now famous Hammurabi inscription has enabled us to fix the date of Abraham as about 2250 B. C., if we assume, as is commonly done, that Hammurabi is the Amraphel of Genesis xiv. The date of Moses is approximately 1200 B. C. Now, even supposing Moses wrote the Pentateuch — and every critical scholar to-day puts it much later — he is more than a thousand years removed from Abraham; and under such conditions, would it be fair to expect a strictly historical account? The demand would be fair only if we had reason to believe that original and authentic documents of the earlier times had been faithfully transmitted down the centuries; and we have no reason whatever to believe that, nor is any such claim anywhere made. To appreciate the situation, we have only to put ourselves a thousand years back. To write an authentic history of the America of a thousand years ago would be absolutely impossible; or — to confine the parallel within the Anglo-Saxon race — to write such a history of the times of Alfred the Great would be very difficult, and we have access to books, chronicles, etc., of the time such as we have no reason to believe the earliest Hebrew historians had of the remote times of which they tell. In other words, the only medium for perpetuating a knowledge of ancient times was oral tradition; and the moment we admit that, we have admitted much. For tradition, while it may preserve the large outlines of historical events, enriches, embellishes, transforms; and while of great value for many purposes, it can never be regarded as an adequate equivalent for history.

Here the reasoning is simple. Abraham lived a thousand years before Moses. Even supposing that it was Moses who wrote about Abraham, he was dependent on oral tradition a thousand years old. Therefore an "authentic history" is "absolutely impossible." We have no right to expect history in Genesis, because the interval between the events and the historian is so long, and the modern critic, by setting aside Moses, lengthens this interval by some centuries.

What is the defect in this seemingly plausible reasoning which is given out as final? There is more than one defect. The assumption is made that tradition alone must have been the basis of Genesis. But why not documents? The code of Hammurabi is mentioned. Other inscriptions of equal or greater antiquity might have been mentioned. As a matter of fact, the argument from facts for documents available by Moses is much stronger than the argument for the necessity that Moses must have used only tradition. Indeed, the supply of ancient documents increases yearly. What becomes, then, of this arbitrary assumption of Professor McFadyen? It has no excuse in the face of archæological research, the results of which are as yet few, but too many to be rejected in this way.

But again, and more seriously, not only is this writer unjustified in his ignorance of documents, but he forgets that Moses was forty years in Midian, and that Abraham married Keturah of that region, and thus that the few great facts of his life, especially the promise to his posterity, must have been household words in Midian, and that a thousand years would not affect them. Moses certainly wrote after forty years' contact with this tribe and this history rather than before such contact.

But again, and still more seriously, Professor McFadyen, and others of his large class of scholars, "limit the Holy One of Israel," and say in effect that He was powerless to preserve the record of His promise. "Ye turn things upside down. Shall the potter be counted as clay; that the thing made should say of him that made it, He made me not? or the thing framed of him that framed it, He hath no understanding?" (Isa. xxix. 16.) The sin of the reasoning which we have quoted is that it rejects the divine agency, not to speak of the divine authorship. It ignores the Lord. The Bible declares that it speaks the Word of God. The critic denies this, sets aside its claim, even to be historical, and substitutes weak and untenable hypotheses born of the rejection of old dogmas which never were in the Bible and which in no way involve it in their decline. Professor McFadyen is misguided in his reasoning about Scripture.

T. F. W.

"RESTATED THEOLOGY."

SOME years have passed since the short-lived *Andover Review* was established to express the "new orthodoxy," and some of our readers will recall the long and very obscure articles contributed by Prof. Egbert Smyth to that periodical in defence of the views held at Andover Theological Seminary. The *Review* soon died, the Seminary has declined from a hundred to less than a dozen students, but the German leaven has gone on working, until, with very rare exceptions, the Congregationalist body stands for the utter rejection of Calvinism and for very little positive theology. A tremendous change of thought has come to the clergy of New England very rapidly.

In Old England this movement seemed at first to have little place. The leading Non-conformist ministers were strongly Calvinistic, none more so than those of London; but it is not so now, and rapid changes are taking place. The leaders, like those in this country, are sensitive as to the charge of having become Unitarians, and Dr. Warshauer lately said in the *London Chronicle*, when defending himself and others:—

> More misleading and more mischievous is the contention put forth with a certain barefacedness day after day, that the New Theology is "pure Unitarianism." Now this matter admits happily of direct disproof, though it is to be feared that the most conclusive evidence will not silence those who are determined to fasten an obnoxious sectarian label upon men who indignantly disclaim it. I have never seen a repudiation of the utterance of the most representative modern Unitarian, the late Rev. R. A. Armstrong, who declared in 1901, in combating the doctrine of the incarnation of God in Christ, that it was "a fulfilled achievement of Unitarian thought" to regard our Lord as "no more than a great ethical and spiritual teacher." Now the New Theology hails Him as Saviour, Redeemer, Mediator, God manifest in the flesh. What but sheer perversity would claim that these two views are identical or even reconcilable?
>
> As a matter of fact, while Unitarians are in the habit of claiming that they hold the doctrine of divine immanence, they demonstrate by their repugnance to the idea of God's incarnation in men that they still suffer from heredity, latent deism. From this deistic leaven Unitarianism has, except in rare instances, never emancipated itself. Ultimately the Unitarian's rejection of the incarnation is the result of his rejection of the divine immanence. The difference between Unitarianism and the New Theology is summed up in the one word — Christ.

This seems to be a fair statement, but is it borne out by the facts? Rev. R. J. Campbell of the City Temple, London, is the recognized head of the British Non-conformists, and he has departed very far from the old standards of his predecessor, the famous Dr. Parker, and Mr. Campbell is so much in earnest that he is making a tour of England to promulgate his views under the title, "Restated Theology." He has lately expressed them in the *Daily Mail*. We make an extract to show what is his view of the Lord:—

> The New Theology holds that human nature should be interpreted in terms of its own highest, therefore it reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be, the life which perfectly expresses God in our limited human experience. So far as we are able to see, the highest kind of life that can be lived is the life which is lived, in terms of the whole, as the life of Jesus. Every man is a potential Christ, or rather a manifestation of the eternal Christ, — that side of the nature of God from which all humanity has come forth. Humanity is fundamentally one: all true living is the effort to realize that oneness.
>
> We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God, and we are called to live the life which He lived.

These statements seem to contradict Dr. Warschauer. They seem to express pure Channing Unitarianism. They cause one to feel discouraged that in leaving one elaborate and yet irrational system of theology, men have not passed over to the elaborate but rational and Scriptural system of the New Jerusalem; but perhaps we expect too much. "The morning cometh, and also the night." Perhaps the clergy must go through this radicalism, and perhaps the churches and seminaries must decline in order that the "former things" may "pass away" forever, and there may be "a new heaven and a new earth."

T. F. W.

BIBLICAL AND DOCTRINAL STUDIES.

SABBATH KEEPING.

MATTHEW xii. 1–21.

THE closing words of the preceding chapter serve as the key-note of this, saying: —

> Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light.

The Sabbath was divinely intended to be a day of rest, and of rest unto the soul. He who instituted it had now come into the world to restore it to its proper uses as the Lord's day.

The Pharisees had diverted it from the service of the Lord to the service of themselves. Self-love always binds heavy burdens, grievous to be borne, upon the shoulders of others. The Sabbath had thus been made burdensome. The pure love of others seeks to lift all burdens and give freedom and happiness. This was the meaning of the Lord's invitation. He would lead men out of bondage to the Pharisees as certainly and safely as He had once led their fathers out of bondage to Egypt. If they would leave the leadership of the Pharisees and come unto Him and follow Him, they would find His yoke easy and His burden light, for He was not seeking self-exaltation, He would serve and minister, not be ministered unto. He would give His life a ransom for many. He is meek and lowly in heart.

In this chapter the Lord is presented as actively engaged in keeping the promise contained in His merciful invitation to come unto Him for rest. John the Baptist had pointed to Him as "the Lamb of God that taketh away the sin of the world." Some who stood by and heard it followed Him. He now leads them through the cornfields on the Sabbath. Hungry they pluck the ears of corn, rub the meat out in their hands, and eat.

The Pharisees, as teachers of the divine law, had established thirty-nine prohibitions, and under these a multitude of decisions concerning definite things which could or could not be done. For instance, shoes with nails must not be worn on the Sabbath, as nails would be a burden, and a burden must not be carried. Grass must not be trodden as akin to harvest work. Corn must not be plucked as that would be harvesting; and it must not be rubbed out in hands as that would be threshing. Hence according to the Pharisees the Lord's disciples were guilty of breaking the Sabbath.

The Scriptures make Sabbath observance the test of a religious life. They speak of the Sabbath as a perpetual covenant between God and man. The penalty for breaking it is death. In it man is not to do any work. No fire must be kindled. In the wilderness a man found gathering a bundle of sticks was promptly stoned to death by command of Jehovah. (NUM. xv.: LEV. xxiii. 3.)

The Lord must therefore turn to the Scriptures and show whether His disciples are guilty of death or not. He does so. He reminds the Pharisees how David, and those who were with him, and hungered on the Sabbath (1 SAM. xxi. 6: LEV. xxiv. 8), ate of the shew-bread from the tabernacle, at the hands of the high priest. Now let them judge. If they condemn His disciples in doing so they must condemn their nation's greatest hero, David. If they condemn Him for letting His disciples eat a few handfuls of corn, they must also condemn the high priest for letting David and his followers eat the shew-bread, which the priests alone should eat. Moreover, He reminded them that the priests continually work on the Sabbath in the sacred offices of the temple and are blameless.

He had put them to silence. But He had angered them, for He had humiliated them, not only by setting aside their decisions and confounding their traditions, but by also taking away from them their authority over the Sabbath, as He had taken away on a former occasion their authority over the temple. Thus He was stripping them of their official life, all their honors and enjoyments, when He did these things, and added: "But I say unto you, that one greater than the temple is here. . . . For the Son of man is Lord even of the Sabbath."

Such a change of lords of the temple and the Sabbath would be a merciful one. For the absolute contrast between Him and them is indicated by His words in this connection, saying: "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."

Their interpretations of the Sabbath law were all merciless, His are full of the divine mercy, which is infinite in love, and also in wisdom. This is illustrated by what immediately follows. For He went from the cornfield into their synagogue, and found there a man with a withered hand. They followed Him in, and saw in this an opportunity, as they hoped in their anger, to accuse Him of Sabbath-breaking. Their traditions forbade healing as work. There may be a selfish, mercenary spirit which would make it so; but it surely was not work in that sense for the Lord to heal those whom He loved. And there was no limit to His love in the presence of human need and suffering. Hence their question, asking Him, "Is it lawful to heal on the Sabbath day?"

And His answer, appealing to all the love they had, the love of their own selfish interests: —

> What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?
>
> How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath day.

The poor man with the withered hand was His sheep. He was the Good Shepherd and knew His sheep. The withered hand told of the loss of power to do good. It pictured the general loss of power to do good, or receive good, on the Sabbath, which the selfish teachings of the Pharisees had brought into the synagogue and temple.

The Pharisees were again humiliated and put to shame. They could not accuse the Lord of breaking the Sabbath from His motives of love to others, without at the same time accusing themselves of breaking it from motives of self-love. So they went out and held a council against Him, how they might destroy Him. And by this act they brought into strongest possible contrast their way of keeping the Sabbath with His way. Their way was to destroy life; His was to save it. While they plotted and contrived restrictions and accusations against others, and now especially against Him, in order to exalt themselves as lords of

the temple and the Sabbath; He quietly withdrew from them, to save them as far as possible from destroying themselves by destroying Him as the very Source of their lives. It is always self-destruction to destroy, or even repress the lives of others, for our lives depend upon living relations with them as our brethren. How much greater must the self-destruction be when self-love urges us against the Divine tabernacled with men. But He withdrew from them as He always does in His mercy from those in danger of profaning divine relations, and the prophecy was fulfilled, saying: —

> Behold, my servant whom I have chosen, My beloved in whom my soul is well pleased: I will put my spirit upon Him, and He shall shew judgment to the Gentiles. He shall not strive nor cry, neither shall anyone hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope.

He withdwrew from the Pharisees in His divine mercy that a bruised reed of faith in the old Jewish Sabbath might not be broken, and that the smoking-flax of any new faith in His loving ways of keeping it might not be quenched by further conflict, until the time should come when, through the cross, His love should triumph over the selfishness of His persecutors, and His wisdom prevail over their false traditions and perversions of His Holy Word.

Therefore when they again approached Him after their council held to betray Him, saying: "Master, we would see a sign from thee," He answered them much as He had answered when asked for a sign of His authority to purify the temple: He then had replied: —

> If ye destroy this temple, in three days I will raise it up. But He spake of the temple of His body. (JOHN ii. 19.)

So now He answers: —

> An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the sea monster, so shall the son of Man be three days and three nights in the heart of the earth. (MATT. xii. 39, 40.)

The sea monster teaches us of the Pharisee's love for the most literal interpretations of the divine Word, which can be turned

hither and thither to his own selfish advantage. By this means the Lord was finally condemned to death as a desecrator of the temple, the Sabbath, and the divine name. But in condemning Him thus, they really condemned themselves, and destroyed the holiness of the temple, the Sabbath, and the divine name for themselves. For those who loved Him, believed in, and followed Him, the Lord raised up these sacred institutions from bondage to selfish literalism, purified and glorified with His own eternal presence as Lord of them. For the letter, and Pharisaic literalism, killeth, indeed; but the spirit, the spiritual meaning of the Word, and the Lord's Holy Spirit operating in it, giveth life.

The letter of the Word does, indeed, command us to desist from all our work on the Lord's day, but it does not command us, as the Lord Himself declared to the Pharisees, to desist from His work. Of the lawfulness of that work on the Sabbath He spoke when He said, "My Father worketh hitherto, and I work."

He also declared that it is lawful to do good on the Sabbath. But the motive, the ruling love, determines what is good and what is evil on the Sabbath, not the outward form. The Lord's pure ove of others must be in the work we do for Him on His day; otherwise self-love profanes it. Thus the Pharisees, while the most punctilious of all men in outward observance, did all things for self instead of the Lord, and thus became the greatest of Sabbath desecrators.

While it is a merciful provision for the natural man to have one day in seven set apart for rest from his weekly toil, still if we simply desist from our customary occupations and pleasures on the Lord's Day, we shall observe the Jewish rather than the Christian Sabbath. We shall fail to keep the Sabbath day to sanctify it, or make it holy, as Jehovah our God has commanded us, and as our Lord Jesus, the Christ, has taught us by precept and example. Going to the Jewish temple or synagogue is not required of us, as it was of Him, born of the Jews; but doing that which corresponds to it is required, we shall find, if we study the spiritual significance of what was then required.

The Sabbath was accounted the most holy of all things by the Jews. This was partly owing, doubtless, to the death penalty attached to its desecration, and to the divine promise of temporal and eternal blessings for its faithful observance. But it was due

still more, we are taught, to the holy influences which descended from the Lord and His angels, and rested upon it, filling the minds of men with awe and a holy fear akin to reverence. But we are further taught that the Sabbath was the most holy of all things with them on account of its spiritual significance. This should make its observance the most holy of all things with us, for with us that significance may be spiritually fulfilled and realized.

The Lord calls the Sabbath His "perpetual covenant" (Exod. xxxi. 16). A covenant is a coming together. It signifies spiritual conjunction. The Sabbath, then, is the day of conjunctions. It signifies, and provides for the coming together of the Lord and men that they may be joined together in love and life; the coming together of the Bride and the Lamb, the church and her Lord, for fruitfulness in heavenly living. On the first Christian Sabbath the Lord rose from the dead, the conjunction of the human with the divine was completed, to be forever the Source of all conjunctions of truth with good, and thus of regeneration in human souls. Thus Sabbath rest represents and provides for that state of peace in the human soul which is produced by the marriage of truth with good, and the conjunction of the man with the Lord. And the work of the six days preceding represents and provides for the temptation-combats with falsity and evil which must precede this peace in which the union of truth and good, and of the soul with the Lord, takes place. (Arcana Cœlestia, 8494, 8495.)

If the Sabbath signifies all this, if its observance is divinely provided for the promotion and completion of such spiritual and divine uses, is it not, indeed, the most holy of all things with us, the very holy of holies in religious life now and forever?

Thence we may understand why all that was from the mother in the human of our Lord must be crucified and die at the hands of the Pharisees as opposed to the Sabbath. And we also see the meaning of the death penalty for Sabbath breakers in the Old Testament Scriptures. Nothing but the Lord's pure love of others can constitute heaven and the church. Self-love is dead to all Sabbath delights. Therefore he who fails to deny himself, take up the cross and follow the Lord through the cornfields of heavenly goodness, resisting all selfish and worldly affections,

desisting from his own works, and using his spiritual hands or powers to pluck the corn of divine revelation and work out the spirit and life from husks of the letter of the Sacred Scriptures, cannot keep the Sabbath and enter into the life of the church and heaven. He must die to them.

To gather sticks and kindle a fire on that day signifies to gather our own good works, wrought as our own for our own glory, to warm self-love and excite pleasure in a selfish use of sacred things. The stoning to death which follows, teaches us that every truth of divine revelation and every result of heavenly experience condemns that as a desecration of the Sabbath and a loss of sacred privileges, a loss of spiritual life.

The Lord kindles the fires upon His own altars. He alone can kindle his holy love of others in our hearts. And this He does when we devote ourselves to Him and His service, by desisting from our own work and pleasures on His holy day.

Such is the marvellous power of the Sabbath if we make, not ourselves, but the one whose day it is, the Lord of it. Then He can feed us with the bread which cometh down from heaven and giveth life unto the world. Then He can teach us what this meaneth, "I will have mercy, and not sacrifice." Then He can forgive and take away our sins, and fill our hearts with forgiving love from His own. Then He can put His own life and power into our withered hands.

H. C. H.

DID SWEDENBORG FINISH "THE APOCALYPSE EXPLAINED"?

READERS of the writings, who have been content to accept the apparent fact that Swedenborg's explanation of the Book of Revelation breaks off short in the "Apocalypse Explained" before the end of verse 10 of the nineteenth chapter, may be surprised that any one should doubt the reality of such discontinuance.

In his work, "Documents Concerning Swedenborg," the Rev. R. L. Tafel says (p. 984) that as Swedenborg wrote out the latter part of the "Apocalypse Explained" in 1759, he must have entered upon its preparation in 1757.

The "Apocalypse Revealed" was published in 1766; "Conjugial Love and its Opposites" in 1768. Yet, in this latter work, at the close of a Relation (522) there occur these words:—

Audivi tunc vocem e Caelo, intra in Cubiculum tuum, et claude januam, et intende operi incepto in Apocalypsi; et hoc infra biennium persequere ad finem.

"I then heard a voice from heaven, 'Enter into your chamber, and shut the door, and apply to the work begun on the Apocalypse, and finish it within two years.'"

The "work begun on the Apocalypse" could only refer to the "Apocalypse Explained," for, as above noted, the "Apocalypse Revealed" had already been published. Was the voice from heaven obeyed? We are entitled to believe that it would be obeyed. If so, the conclusion of the work must somewhere exist, though it has not yet been found.

J. STUART BOGG.

Our esteemed English correspondent raises a very interesting question. He gives the basis on which he rests the conclusion that, after finishing his work on "Marriage Love," Swedenborg took up once more the unfinished "Apocalypse Explained," and finished it in two years, or before his decease in 1772. Some other facts should, however, be considered in this connection:—

1. Swedenborg published "Marriage Love" in Amsterdam in 1768, and the "Summary Exposition of the Doctrine of the New Church" he also published there in 1769, having evidently remained there for that purpose. In April of that year, having written and published this smaller work, he went to Paris and thence to London, where, later in the year 1769, he published the "Intercourse of Soul and Body." He then went to Stockholm and prepared the "True Christian Religion" so rapidly that he finished it in July, 1770, and took it to London, where it was published in June, 1771. He died in London in March, 1772. By means of the chronological account in Tafel's "Documents," and other biographies, one can see how fully occupied he was with these books and some small unpublished treatises, all the time from 1768 to 1772.

2. At the close of the work on "Marriage Love," he inserted an advertisement of his previous works, which had been issued anonymously, and he ended with these words:—

Intra biennium videbitis doctrinam Novæ Ecclesiæ a Domino prædictæ in Apocalypsi Cap. xxi., xxii. in plenitudine.

Within two years you shall see the doctrine of the New Church, predicted by the Lord in Revelation xxi. and xxii., in its fulness.

This certainly referred to the "True Christian Religion," for at the beginning of its precursor, the "Summary Exposition," he

says that he had promised to issue a work containing the "doctrine of the New Church in its fulness," but will first publish "a sketch of it." It was that great work, therefore, which he had in mind to write after "Marriage Love." No other work was to be done "within two years" from 1768.

3. Now as to the passage referred to in "Marriage Love," 522. It is at the close of a relation concerning evil spirits of base passions, and gives their perverted views of marriage and religion. To them Swedenborg showed their folly, and then departed from them. It was after that experience that he received, by a voice from heaven, the command to enter his chamber, and to close the door, and to labor upon the work on the Apocalypse, already undertaken, and to finish it within two years. What was the date of that experience? The publication of a relation in a book of a certain date does not fix the date of the occurrence described, because the same relation will be found in two or more books. Several relations in this book appeared again in "True Christian Religion," as those in 2–25, 115, 151–154, 182, 207, 231–233, 261–269, 315, 326–328, 380, 461; and some of the relations in published works can be found in their original form in the "Diary," which was mainly written twenty years before "Marriage Love." We do not understand "Marriage Love," 522 to be dated as of 1768.

4. In the "Apocalypse Revealed," 434, we find the following statement:—

> By man in the Word is signified the understanding of truth and by woman the affection for truth, because man is born understanding and woman is born affection, which is shown in "Angelic Wisdom as to Marriage Love."

Here Swedenborg named a book which had not been published, and therefore, he did not give, as was his custom, a reference to numbered paragraphs. He had, doubtless, begun upon it, and we know that he made first a summary of its contents, and then a more complete summary, and then the full work, and published it in 1768. Now, if we examine these summaries, existing when he wrote "Apocalypse Revealed," 434, we find that he intended to give the relation now found in "Marriage Love," 521, to which he attached the brief paragraph there numbered 522, and containing the command to finish his work on the Apocalypse in two

years. He had two works under way, "Apocalypse Revealed" and "Marriage Love." He was commanded to finish "Apocalypse Revealed" first. The result proves his obedience, for "Apocalype Revealed" was published in 1766, and "Marriage Love" not until 1768. The command in "Marriage Love," 522, settled which work was to be done first. The reference to "Marriage Love" in "Apocalypse Revealed," 434, shows that he knew that it would be issued in due time. In 1763 and 1764, he had issued two works under the title of "Angelic Wisdom," the first on the "Divine Love and Wisdom," and the second on the "Divine Providence." What is more likely than that he planned next a third work under the title, "Angelic Wisdom as to Marriage Love"? But he was instructed that the "Apocalypse Revealed" must first be finished, and it was done as commanded.

5. It does not seem likely that the "Apocalypse Explained" was taken up again and completed, because both the manuscripts of it stop at nearly the same point, and because just at that point the little work on the "White Horse" made use of the verses next to be treated in the "Apocalypse Explained." This caused a break, which we believe was permanent, and we believe that the "Apocalypse Explained" had its main use in effecting the judgment, but that the "Apocalypse Revealed" was and is a book of instruction in establishing the New Church.

Having so far considered the subject, we leave it for others to deal with this interesting question.

T. F. W.

FOREGLEAMS OF CORRESPONDENCE.

Coincident with Swedenborg's wonderful insight and growth in perception of the interior facts and philosophy of the natural universe, there are more or less manifest evidences in his writings — before his conscious and open illumination, by intromission into the spiritual world, and as that extraordinary event approached, — that he was advancing at the same time into more and more distinct and clear spiritual enlightenment. In the Prologue to the First Part of his great work, "The Animal Kingdom," published in 1744, he projected, as a philosophical doc-

trine, the Doctrine of Correspondence and Representation; and here and there in the course of the work, and afterwards in his posthumous treatise on "The Soul, or Rational Psychology," he gives occasional examples of what he calls natural correspondence, with glimpses, now and then, of distinctly spiritual light on the subject. In Vol. II., of "The Animal Kingdom," p. 357, speaking of the light of certain deceptive and "as it were phosphoric" fires of man's lower faculties, which mislead the mind into fallacies of the senses, and away from insight into real truths, he says:—

> The fires of the body are the pleasures of the bodily senses; the fires of the animal mind are lusts, or cupidities, and their name is legion; the fires of the rational mind are the ambitions and desires of ends that converge to and terminate in the love of self as their ultimate centre. These heats are powers deriving their ground of activity from the body; which heats, operating in the natural mind, extinguish the holy inward fire and purely spiritual altar flame. A light still remains — warm to the body, but cold to the soul and to the superior mind.

To this he adds the following note:—

> It will be shown in the Doctrine of Representations that rational sight is represented in ocular sight; and likewise rational light and the heat thereof in natural light and heat; and hence that we may arrive by means of comparison at some knowledge of the things that are above the sphere of our mind. . . . This is the reason why light and clearness, as well as heat and other things of the kind, are, as it were, appropriated to the intellect as well as to the eye-sight.

A perhaps still more striking and significant example is the following from the same work, Vol. I., p. 451, on Searching the Reins:—

> As the blood is continually making its round of life; that is to say, is in constant revolution of birth and death; as it dies in its old age, and is regenerated or born anew; and as the reins solicitously gather together the whole of its corporeal part, and the lymphatics of its spirituous part; and successively bring it back, refect it with new chyle, and restore it to pure and youthful blood; and as the kidneys constantly purge it of impurities, and restore its pure parts to the blood; so likewise man, who lives at once in body and spirit while he lives in the blood, must undergo the same fortunes generally, and in the progress of his regeneration must daily do the like. Such a perpetual symbolic representation is there of spiritual life in corporeal life; as likewise a perpetual typical representation of the soul in the body. In this consists *the searching of the heart and reins*, which is a thing purely divine.

And to this also is added a note as follows:—

In our Doctrine of Representations and Correspondences, we shall treat of both these symbolical and typical representations, and of the astonishing things which occur, I will not say in the living body only, but throughout nature, and which correspond so entirely to supreme and spiritual things that one would swear that the physical world is purely symbolical of the spiritual world: insomuch that if we choose to express any natural truth in physical and definite vocal terms, and to convert these terms only into the corresponding spiritual terms, we shall, by this means, elicit a spiritual truth or theological dogma in place of the physical truth or precept,—although no mortal would have predicted that anything of the kind could possibly arise by bare literal transposition; inasmuch as the one precept, considered separately from the other, appears to have absolutely no relation to it. I intend, hereafter, to communicate a number of examples of such correspondences, together with a vocabulary, containing the terms of spiritual things as well as the physical things for which they are to be substituted. This symbolism pervades the living body; and I have chosen simply to indicate it here for the purpose of pointing out the spiritual meaning of *searching the reins*.

The Doctrine of Correspondences and Representations referred to, appears not to have been formally set forth, beyond the explanation of a brief list of terms in the small posthumous tract entitled "A Key to Hieroglyphic and Spiritual Mysteries"—published in London in 1847—probably because of his call by the Lord so soon afterwards to the vastly greater and all comprehensive work of revealing the internal sense of the divine Word, by unfolding its correspondences and representations.

S. M. Warren.

FULLO IN "TRUE CHRISTIAN RELIGION," 503.

The "True Christian Religion" has a chapter on Free Will, in which it is explained and its importance is pointed out. At the end of the chapter an account is given of an assembly in which the old view of man having no free will was advanced. In refuting this view Swedenborg said:—

If man had no free will in spiritual things, what would he then be but a brute? Without it, what is the church but the black face of the fuller in whose eyes is a white spot?

Other questions are asked, but it is the second of these which is now to be considered. And what does it mean? Why is the

cloth-worker brought in here? And why a black one with a spot in his eye? As it stands the question is absurd and meaningless, yet it reads so in all editions examined. The Latin is as follows: —

Quid ecclesia absque illo nisi facies fullonis atra, in cujus oculis est gutta alba?

This seems to give the above translation because *fullo* undoubtedly means generally a fuller of cloth. But here must it not mean something else? The larger lexicons say that it may mean a beetle and give a reference to Pliny the elder. On looking up this reference, namely, to Book XXX., Chapter XI., line 40, it is found that Pliny uses the word *fullo* of a beetle and says that it has *guttæ albæ*, "white spots." This is Swedenborg's word, *gutta alba*. We must be on the right track. The next step is from before the Christian era to Linnaeus, the Swedish contemporary of Swedenborg, and author of the *Systema Naturæ*. The *fullo* is described in the tenth edition, A. D. 1758, p. 352, n. 46, and in the twelfth edition, A. D., 1767, p. 553, n. 57. The second statement is somewhat more full than the first. Putting the two together we learn that the *fullo* is of the family of *scarabaei*, that its body is black sprinkled with white, that it is black with white hairs, and that it shows a double white spot.

Whether or not this beetle is still recognized as a distinct species and, if so, by what name, and where he can be found pictured, is still to be learned, but there can be no doubt that Swedenborg had him in mind, probably through the reading of Pliny and the great work of Linnaeus. He had, perhaps, seen a specimen or a picture of one, and was reminded by its black and white of a clergyman. If there be no free will, the church would have no living message, and its clergy would be more like black and white beetles than preachers of the Word.

Our English brethren have in their edition a singular version, namely: —

Would not the church be like the black face of a chimney sweeper, the only white spots about which are in his eyes?

Of this it seems necessary only to remark that there is no evidence that *fullo* ever means "chimney sweeper," and that the greatest violence is done to the Latin by the rendering, "the

only white spots about which are in his eyes," for *in cujus oculis* must mean "in whose eyes" or "in the eyes of which," and "gutta alba" cannot mean "the only white spots," but simply "the white spot." Moreover the reference to a chimney sweeper is as meaningless as to a fuller of cloth.

T. F. W.

DEASTER.

UNUSUAL difficulty seems to have attended the translation of the word *deaster*, which is found in "True Christian Religion," 459 and 503. In the first case we have the sentence,—

> He who gives to the poor and helps the needy is like a shepherd who leads hungry and thirsty sheep to pasture and water, but he who gives only to the rich and affluent is like one who worships *deasters* and urges food and wine upon those who eat and drink to excess.

This is the old translation. To render the Latin *deastros* by "deasters" is absurd, because there is no such word in English. So treated, the clause has no meaning.

The Rotch edition says at this point "one who takes care of those who share the divine power [deastros]," which has a meaning, but not a clear one. The latest translation has "one who devotes himself to the prosperous," which is good sense, but does not exactly translate the clause *qui colit deastros*.

In the other case we have *deastrum aut numen*, which rather closely defines the meaning. Here the old translation says, "a little god or deity," and the Rotch edition says, "a subordinate deity or divinity." In his Concordance Mr. Potts does not translate the word. It is not found in the lexicons. No other instance of its use by Swedenborg is known. So difficult is it that the London edition wholly omits the phrase in 459, an unpardonable avoidance. In 503 it says "a kind of god or deity."

In his *Archiv für Lateinische Lexicongraphie und Grammatik*, I., 390, F. Seeck shows that *aster* is a slurring diminutive. We may therefore render *deastros* by "godlings" in both cases; in 459, "who cherishes godlings and presses food and drink on those who have taken too much."

T. F. W.

CURRENT LITERATURE.

The Glorification of the Lord's Humanity.*

The essay which makes the main part of this little volume was the last work of the esteemed author, and the subject with which it deals, one in which he was most deeply interested. He forcibly states his reasons for reopening its consideration in the following introductory paragraph: —

It is necessary that this subject should be reopened, for we are casting round it much loose and imperfect thinking; and it is hardly possible that we should appeal effectively to the world regarding our doctrines if, in the background of the deepest fact, there is division of opinion. And as to the fact itself, if the world is to know it, it must know it thoroughly, for it will question us through and through. If we are not prepared with a united answer, the progress of the Church will be retarded. It is in the hope of leading to this united answer that I not only open the subject now, but design to prosecute it until the best is done for the achievement of this community of opinion. It would be a great work to carry the legacy of Noble to the future Church; and I should think it the well-spent labor even of a life time; yet the attempt, in the face of present divergence, would only be a failure, I fear, unless it carried with it an interpretation and harmony of the facts almost amounting to newness.

Of the substance of the essay no more complete and helpful summary can be given than the author himself presents in his "conclusions," and for the benefit of our readers, we quote these entire: —

What, then, in conclusion, is our position in regard to the Glorification, and its relation to the material body which the Lord had on earth? Briefly this;

1. He could not, and did not, take anything either from us or from nature, and in consequence, absolutely "put off" what He did assume for purposes of Glorification, viz: the body from the mother, with all its substance of affections and thoughts.

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* *The Glorification of the Lord's Humanity.* By The Rev. Thomas Child. With a Biographical Sketch of the Author by Rev. W. A. Presland and James Speirs. James Speirs, 1 Bloomsbury Street, London. 1906. Price, 50 cents.

2. There can be nothing in the Lord but what is *of* the Lord — *i. e.*, Divine. The thought that there could be, at once involves the inevitable "absolute dissipation" of which the Writings speak.

3. The Divine in the Lord may be potential or actual. The potential becoming actual is the essential meaning of the Lord's descent and consequent Glorification. The Human *in Himself* was put on, as that, and that alone, could be; the finite human was only assumed that this putting on might be possible.

4. He came to earth to take on human nature as a means or medium by which He could Himself descend into the lowest element, or "proper ultimate," or "proper life," of the human form.

5. He did this by gradually putting off our nature by temptations, and finally, its covering by death, thus through its agency producing Himself into the lowest sphere of the Human, the Corporeal, which constitutes in man, and therefore now in the Lord, the connecting link between mind and matter, whence all mankind, and nature also, can be held in immediate connection with His Divine Humanity.

6. This putting off and putting on, this and nothing else, is the Glorification of the Lord — the putting off the human in substance and quality that He might put on the Divine in its place, through all its degrees — putting on in Himself and from Himself of the Divine as to the Human, so that He became, and is, a Divine Man, from and in Himself absolutely.

7. To this end, matter and all things or substances finite *must* be put off to make Glorification possible: it was the condition without which it could not be.

8. Matter, or the material body, or the body of the Lord from Mary, is taken no account of in the story of the Glorification, because it is nothing in itself, being dead. Even "the body of Christ," as say the *Canons*, "in so far as derived from the mother," being not life in itself, was therefore of no account in the process except as a containant while the work was going on. Its physical death led to the work's completion, in the Divine descent into the ultimates of life, thereby dispersing its particles and dissipating it forever.

9. So that, lastly, whether we speak of the Glorification, the Glorification of the Lord, the Glorification of His Human, or the Glorification of His Body, it is the same, because the Divine Human, even to its ultimate in the Corporeal life, is the Body of the Lord.

It is our impression that the view thus clearly and succintly stated, and more fully elaborated in the body of the essay, is the view of the Lord's Glorification, which has generally prevailed in this country.

It should be remarked that Mr. Child's purpose to labor for greater unanimity of opinion upon the subject in England and Scotland was never realized, his removal to the spiritual world occurring, after a brief illness, upon the very morning when it

was hoped that he would read this essay to the members of the Theological and Philosophical Society of London, in the formation of which he had taken a leading part.

We learn from the brief sketch of Mr. Child's life, which most fittingly accompanies the essay before us, that he was led into the New Church by the reading of "Noble's Appeal," when preaching to a Congregational society. After some fourteen years of increasingly valued service in the ministry of the New Church, he was called to be the assistant of Dr. Bayley at the Palace Gardens Terrace Church, Kensington, and upon Dr. Bayley's removal to the spiritual world a few months later, he was invited to fill his place. The twenty years that followed were years of varied and busy service. Apart from his home work, which seems to have been largely of a missionary character, treating much upon the themes that were uppermost in the minds of the people, he was in great request as a lecturer to other New-Church societies. He wrote many books, also, prominent among which was the recent volume entitled, "Root Principles in Rational and Spiritual Things," of which we gave an extended notice soon after its appearance. This work, which involved a reply to Haeckel's atheistic "Riddle of the Universe," was issued in the form of a large, but low-priced pamphlet by the (English) Missionary and Tract Society, and has reached a circulation of nine thousand copies. As an illustration of its effect upon the mind of one noted scientist — Dr. Alfred Russell Wallace — we are glad to quote his very discriminating words of appreciation: —

> I have read so many books that attempt the solution of the deepest problems of the universe, but utterly fail, that I always approach a new one without any expectation of enlightenment. But I very soon found that I had at last in Mr. Child met with a man who had thought deeply, who could reason logically, and, perhaps most important of all, could express his ideas in clear and forcible language, and arrange his whole essay in the form of a compact and continuous argument and illustration. In the form of a criticism of Haeckel it expounds a new and very remarkable view of all the great ideas and principles which underlie the universe and man. So far as I know it is the most complete and satisfactory theory of the nature of matter and of mind — of force and life — of spirit, immortality, and free will, that has yet been given to the world, and I thank you very much for making me acquainted with it.

An excellent portrait of Mr. Child enhances the value of this volume as a worthy memorial of one of our most earnest workers.

Mental Healing.*

This is a timely publication, for now, as never before, the world is interested in, and eager for knowledge of the relations between the mind and the body. Dr. Dubois discusses them practically, in the light of the experience of many years in treating nervous diseases, and of the success which has given him the position of one of the most eminent authorities in the world. He starts out with the thesis that psychic disorders require psychic treatment, and that many distressing and dangerous nervous disorders are purely or primarily psychic, while there are psychic elements to be dealt with in all diseases. In discussing determinism and liberty, he shows how completely in this world the mind depends upon the condition of the body — especially of the brain and nervous system; and, nevertheless, how important habits of thought and feeling are in keeping it in a sound condition, or in restoring it to health when diseased. He describes his investigations of hypnotism as employed in this connection, and shows how he came to the conclusion that it should not be resorted to, inasmuch as better results can be secured by appealing to the reason, and causing the *suggestion*, which is to operate the cure, to be *auto-suggestion*. Indeed, in this, as in some other points, he differs from Grasset, and from those generally who practise hypnotism, for he states his conclusion as follows: —

> All *hetero-suggestion*, in order to become active, must pass to the state of *auto-suggestion*, and this phenomenon of conviction passes into the superior psychism. (p. 220.)

His confidence in the power of *suggestion*, or mental credulity, to heal, is formulated thus: —

> The nervous patient is on the path to recovery as soon as he has the conviction that he is going to be cured; he is cured on the day when he believes himself to be cured. (p. 210.)

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* *The Psychic Treatment of Nervous Disorders.* By Dr. Paul Dubois, Professor of Neuropathology at the University of Berne. Translated and edited by Smith Ely Jelliffe, M.D., Ph.D., and William A. White, M.D. New York and London: Funk & Wagnalls Company. 1906. 466 pp. Cloth, $3.00 net.

For this purpose he gives the highest place to religious faith, although he gives a similar power of healing *suggestion* to charlatanism, to drugs, and to natural science and psychology. But he writes:—

Religious faith would be the best preventative against the maladies of the soul, and the most powerful means of curing them if it had sufficient life to create true Christian stoicism in its followers. In this state of mind, which is, alas! so rare in the thinking world, man becomes invulnerable. Feeling himself upheld by his God, he fears neither sickness nor death. He may succumb under the attacks of physical disease, but morally he remains unshaken in the midst of his sufferings, and is inaccessible to the cowardly emotions of nervous people. (p. 210.)

It would be easy to take advantage of worship and religious faiths to awaken fervor and enthusiasm in this spiritual life in souls blinded by material occupation. But they scarcely dream of it in the high places of the church, and it is to puerile miracles that they have recourse. (p. 211.)

He has carefully investigated the alleged cures by Protestants from laying on of hands and prayer, which he considers sacrilegious because God is asked to do what they desire; and by Catholics as at Lourdes; and he has reached the conclusion that follows concerning the latter:—

The cures there are in fact rare; many concern neuropaths who could have been cured as quickly and as well by any other suggestive influence. Other patients, attacked by bodily lesions, only called themselves cured when they have lost at Lourdes the nervous troubles which have accompanied their organic troubles, or when they have seen an improvement in their painful symptoms, which we must not forget, are generally psychic in their origin. (p. 211.)

There are many illustrations given of actual cases of his own, which illustrate his positions, and are of distinct value to students of New-Church psychology; and of practical value to all who wish to learn to make the mind master of the body in order to get the greatest use of it.

In repeating the adage, "A sound mind in a sound body," one would perhaps be inclined to think that to care for the body is all that is necessary in order to have a sound mind. It is the sound mind which the more often creates the healthy body, not that it suppresses actual disease (it has not, alas! such power), but because it gives us strength to neglect our diseases and to live as though they did not exist. (pp. 459, 460.)

The Proprium.*

In his venerable age the Hon. John Bigelow is doing good service by preparing small books on practical topics and giving them to the world in a form attractive to the popular mind. Hardly had his "Useful Life" become well known when he turned his active mind and skilful pen to the more abstruse subject of the self-life. His purpose was to give his readers passages showing how the teaching is "revealed in the Bible and expounded by Emanuel Swedenborg," and he would write an "introduction" merely.

Mr. Bigelow does not at once define his subject, but gives aspects of it easy to understand, and then affirms on Swedenborg's authority that men are only recipients of life from God, that the divine care preserves every one in liberty, that spiritual life requires the death of the proprium, that man must acknowledge that he is dependent, and that all evil originates in this proprium. Peter's need of rebuke, the young ruler's reluctance to do the Lord's will, Paul's teaching in Gal. v., the serpent in Eden, are mentioned. It is shown that Boehme had some idea of this subject, and Richard III.d's soliloquy is cited, and Barclay's "Apology," and Milton's description of Peter, and Ruskin's comments on the same are introduced. The Latin exegesis is unfortunate, compared with the rest of the book.

We have then forty-eight pertinent extracts with titles and an index.

The whole is printed in a beautiful manner, making easy reading. The book cannot fail to be useful, and we hope that Mr. Bigelow may be able to give us others of like value.

Library Edition of True Christian Religion, Vol. II.

Each new volume of the Library Edition shows its mechanical excellence. This volume has the clearest type possible and the lightest and most durable paper. The translation is eminently readable by plain people. In its use of type it seems a mistake to make quotations from the Word appear in small type. In this

* *The Proprium or What of Man Is Not His Own.* By John Bigelow. New York: New Church Board of Publication. 1907. XXXVI and 77 pp. Price, bound, 50 cents; in paper, 25 cents.

respect we prefer the Rotch edition, which uses italics for the quotations and of the same size as the body of the book. In one other respect the Library Edition falls below the other editions in England and America, and that is in the personal aspect given by publishing the names and remarks of translators. Such an edition should not seem to be the work of single men, but the best and the impersonal results of all previous translating.

The Philosophy of Creation.*

In our Current Literature Department of the last number of The Review, we mentioned this book as having been received too late for extended notice; but expressed the hope that it might prove to be a comprehensive and systematic presentation of the philosophy of the New Church as philosophy, for we believe the time has come when such works are needed, both in the church and in the outlying world of philosophy and science. Upon careful examination and study, we are not disappointed in Mr. Dole's book. It seems to us an excellent beginning, as the first of a series that might be written on the science and philosophy of Swedenborg. It touches but briefly upon the many points in the philosophy of creation, but all the more clearly on this account leads the reader step by step, and from point to point, in the logical and rational unfolding of the subject. Indeed, this is a delightful feature of the book, that it bears one on so swiftly, and with such terse, clear language, as to make easy reading of philosophy which generally is difficult.

After a brief consideration of existing theories of creation, the one now generally accepted in one form or another, Evolution, is summarized in its fundamentals, and shown to be essentially agnostic, as natural science *per se* legitimately must be. Hence it is shown that science and religion should never be divorced. Quite skilfully it is made manifest that the theory of evolution is not consistent in itself, and that "the existence of the law of development forbids the possibility of a contemporaneous law of evolution" (p. 23). The conclusion is stated as follows:—

* *The Philosophy of Creation: The System of Philosophy from the Standpoint of the Christian and of the Word.* By George Henry Dole. Author of "Divine Selection, or the Survival of the Useful," etc. New York: The New-Church Board of Publication. 1906. 8vo. cloth. 400 pp. $1.75.

Development, therefore, is a law of nature, and operates in a direction precisely opposite to Evolution; for development intensifies the species, while Evolution would change it. Development preserves the perfection of species, while Evolution would destroy it. (p. 24.)

The uncompromising condemnation of evolution in all its forms and modifications, which has characterized Mr. Dole's writings on the subject in the past, is here reiterated and confirmed by the consideration that the theory is essentially such that it denies and forbids these modifications. Instead of bridging difficulties, they only make wider chasms and introduce greater perplexities:—

For a theory that derives the universe from a natural basis, the Creator being regarded as totally unknown and unknowable, can in no degree be reconciled with one that gives it a spiritual origin in deriving it from the Creator.

Still, he sees some use in it after all, for he writes:—

Yet we would not derogate the work of such great scholars. They have served the cause of truth in a negative way. They have brought out many valuable facts, stimulated thought, and broken down dogmatic barriers. They have done a greater work than this. They have demonstrated that the realm of causes cannot be discovered by going "down to sensations"; that modern scientific methods of their kind are totally inadequate to the discovery of any substance or form superior to the ponderable. . . . They have touched bottom in the downward investigation, and have revealed to the world that there is no light in that direction. (pp. 39, 40.)

Therefore he holds that science will be transferred from materialists to those who believe in God. In saying this, he seems to ignore the fact that the leaders in science, for the most part, always have been believers in God — Darwin himself was a believer in God; and that they have been driven to a materialistic philosophy, partly by the falsities and unreasonable dogmas of a perverted Christianity in the past, and partly because natural and spiritual things are separated by a discrete degree, and a knowledge of correspondence has been lost. Hence our author is entirely right when he urges that science and religion are fundamentally a unit, since science deals with the truths of phenomena, or natural effects, and religion with noumena, or spiritual causes. Therefore science always must depend upon revelation for the light of a true philosophy. Indeed, that science always has done so, even in reaching a materialistic and false philosophy, is asserted as follows:—

However startling the assertion may seem, it is nevertheless true that the theory of Evolution could never have been developed, or conceived, were not the fundamentals of science revealed in the Word, for Evolution has its origin in the natural man hearing genuine truths from the Word, and then inverting them. Materialistic philosophy is derived by ingeniously inverting truths from the Word, and there is not one principle in the entire system, ranging from the alpha of chemistry to the omega of ethics, the reverse of which cannot be found in the Word. For in the letter of the Word are provided all the truths fundamental to science, into which interior truths are to be insinuated. (pp. 52, 53.)

This is further illustrated and confirmed by showing how civilization has always depended upon revelation, and by showing what the Word is, and how it has been formed — that it is essentially even God Himself made manifest, and is addressed to the spiritual faculties of man. Hence the philosophy of creation by correspondence, or in the relation of spiritual causes to natural effects, is here presented to take the place of the theory of evolution. As we read: —

The argument herein set forth is based upon the Word as expounded by Swedenborg's theological writings. . . . The writings of Swedenborg are accepted as true because they set forth the truth of the Word and appear to reason, and are illustrated and confirmed by science. . . . I have not thought it advisable to quote from Swedenborg's writings as authority, for the purpose is to substantiate the main argument by science, by reason, and by the authority of truth itself. (pp. 73, 74.)

Mr. Dole has carried out his plan, it seems to us, well; and the result is a lucid setting forth of rational philosophy which should satisfy any candid thinker. It covers the ground of Swedenborg's work on "The Divine Love and Wisdom," but it reads, as it should, like another book — like Mr. Dole's book instead of Swedenborg's, and it contains many valuable illustrations and suggestions that are new.

He begins with the self-evident truth that creation necessitates a Creator, and with the revealed truth that man is created in His image and likeness. It is optional whether this creating agency be called a First Cause, a Power or Aptitude, Efficiency, or the Creator.

Then he shows that law is in the Creator, not as a power, but as a rule according to which a power acts. As nature is more than law, so is the Creator. Law is an attribute of both. And as the Creator is greater than the thing created, and as qualities cannot

exist apart from substance; the Creator who gives qualities and has qualities, is not an unembodied force. Law is the rule according to which substance acts; quality is derived from the form of substance; force is substance in action; therefore the Creator is Substance—the highest, purest, primal substance, from which comes matter.

The character of the Creator is then considered with the following conclusion:—

> Therefore all concede that there is intelligence in the creative force, an intelligence that brings the various forces into harmonious action and design; for it needs no process of reasoning to see that there could not be intelligence in a thing created if there were not even greater intelligence in the creating power. (p. 87.)

And thus life in the Creator is shown to be the activity of His substance, which is self-originating, as He is the Creator, or First Cause.

By similar sure steps of reasoning, the reader is led on to see that affection and thought constitute human life, and that they originate in the Creator; that they constitute the life of the brain, and thence of the whole body. It is not difficult, then, to see that life is love, and that love is a substance:—

> It may be well here to recall that since love causes the brain to act, and since that which causes activity must have a body, or be a substance either natural or supernatural, love must be a substance. (p. 91.)

So the Creator is shown to be essentially a Person, Human, and a Divine Man, eternal, infinite, omnipotent, omniscient, and omnipresent.

Space does not permit us to follow the line of reasoning by which the doctrine of discrete and continuous degrees in creation is set forth, and thence the doctrine of correspondence and of the Greater Man; how nature's forces are derived from the spiritual world; how the soul is a substantial and organized form within the body, and is animated by the Creator.

Four diagrams, modifications of Dr. Burnham's, are introduced to help illustrate the Creator's use of two suns and their atmospheres for the creation and uses of the two worlds, spiritual and natural, and their co-ordination by correspondence. We were a little startled to find in the second one the natural mind repre-

sented as outside of the spiritual body; but any misapprehension that might so arise, will be corrected by the fourth diagram, which restores the natural mind to its proper place with the spiritual, within the spiritual body. (p. 312.)

The chapter on Natural Forces opens up a mine of illustrative thought, discussing briefly modern theories of light, heat, radiation, color, space and time, gravitation, attraction, chemical affinity, atomicity, capillarity, cohesion, adhesion, osmosis, electricity, and magnetism. We wonder that no reference is made to the new electron theory of electricity, which is favored by so eminent an authority as Prof. J. J. Thomson, and which so closely resembles that held by Swedenborg (The *Principia*, Vol. II., pp. 298, 299). But perhaps space could not be given to it in so compact a treatise.

A short chapter on Matter intervenes between this on natural forces and one which shows that all forces are spiritual in their origin. It answers the question, What is matter? by showing how it is created, and concluding as follows:—

> Matter in itself is spiritual substance gathered together, compressed, and condensed until it is inert. It is then naturally asked, What is spiritual substance? It is the substance of the Creator put forth in subordinate form, compressed, and with potencies and activity withdrawn in that degree which distinguishes the created. Lastly there arises the question, What is the substance of the Creator? It is, as has been previously shown, the Uncreate, Self-existing Substance forming the Divine Human, which is Eternal, Infinite, Omniscient, Omnipotent, and Essential Love. (pp. 241, 242.)

The divine incarnation and glorification is considered in the closing chapter after the kingdoms of nature, the kingdom of uses, and the human form, its destiny and development, have been adequately treated in six intervening chapters.

Library Edition of the "Arcana."*

This edition, which the Rev. J. F. Potts is carrying forward steadily and speedily, now reaches its sixth volume, including Chapters XXXII. to XXXVIII., Nos. 4229 to 4953. We see nothing to criticise in this volume, and wish to congratulate the translator on his rapid but thorough work. The lightness of the book in the hand, though the paper is very strong, is a marked recommendation of this edition.

* New York: Swedenborg Printing and Publishing Society. 1906.

New Life of Swedenborg.*

The great and unequalled activity of our English brethren in issuing and selling many thousands of the works of Swedenborg at popular prices through the ordinary book-trade channels, has led to the preparation of this book. Mr. Trobridge, who resides in Belfast, Ireland, and is connected with the press, is the most popular writer we have, as witness his five recent articles on "Swedenborg and Modern Thought," in the *New Century Review*. He is the right man to do this work, and he has done it well. The book is a handsome octavo, and has upon its front the most attractive portrait of Swedenborg. The paper is good and the print is excellent.

The author puts himself into sympathy with his reader, tells him in a brief preface that he writes to cure current misrepresentations, and promises to give a true but favorable history. The subjects of the brief chapters are, Religion in the Eighteenth Century, Ancestry and Early Life, Scientific Studies and Practical Undertakings, Poet and Philosopher, Later Philosophical Books, Between Two Worlds, Seer and Theologian, Theological Teachings, Spiritual Philosophy, Expository Works, Things Heard and Seen, Reception of Teachings, Swedenborg's Science, Swedenborg as Politician, Personal Characteristics, Signs of Seership, Testimonies, Swedenborg and His Gardener Folks.

At all times the most appropriate extracts from other authors are used, so that the book is a mine of them. Mr. Trobridge seems to have lacked information as to what is being done in Sweden to publish or re-publish Swedenborg's scientific books, and a short paragraph to that effect would have greatly strengthened his thirteenth chapter, but except for this very regrettable oversight, his work is as thorough as his space would permit. He is careful to give accurate references. To show his impartiality, he cites William White's slanderous biography, but he gently remarks that it was "written with an unfriendly bias."

A few advertisements are added: "Heaven and Hell," in its twentieth thousand, with an encomium from Elizabeth Barrett

* *Emanuel Swedenborg: His Life, Teachings, and Influence.* By George Trobridge. London: Frederick Warne & Co. 140 pages. 15 cents.

Browning; "God, Creation, Man," in its fifteenth thousand, with a sentence from Phillips Brooks; and "Divine Providence" in its tenth thousand, with an extract from Coventry Patmore; "eminent writers' opinions," including Emerson, Coleridge, Carlyle, and others; a full list of the Swedenborg Society's publications; a list of Mr. Trobridge's works; and the titles of some collateral works by Bayley, Child, Giles, Parsons, and others.

We congratulate our English friends and especially Mr. Trobridge, on the production of this book, and predict for it a great sale in their country and ours, with wholly good results. Many persons look at all subjects personally, and they wish to know who Swedenborg was before they will read what he has written. To such people this book will be especially acceptable and entirely satisfactory.

For Use in Japan.*

In a very neat and attractive pamphlet of fifty pages, we have here a well chosen collection of extracts from Swedenborg designed to present a general outline of the teachings of the New-Church upon the following subjects: The Lord; Repentance; Regeneration; The Sacred Scripture; Resurrection; Heaven and Hell. Following the selections is a list of the works of Swedenborg as published by the American Swedenborg Society, with prices appended at which they will be delivered at Tokio or Yokohama until further notice. The pamphlet is printed in English, and so is intended to circulate among the English-speaking inhabitants of Japan.

The Teachings of Buddhism.†

We can do little more than briefly to describe the occasion of this volume and give two or three extracts from its contents.

**Some Help to the Understanding of Christian Truth.* From the writings of Emanuel Swedenborg. Selected for use in Japan. The American Swedenborg Printing and Publishing Society. 3 West 29th Street, New York.

†*Sermons of a Buddhist Abbot. Addresses on Religious Subjects.* By The Rt. Rev. Soyen Shaku, Lord Abbot of Engaku-ji and Kencho-ji, Kamakura, Japan. Including the Sutra of Forty-two Chapters. Translated from the Japanese manuscript by Daisetz Teitaro Suzuki. With portrait of the Author. Chicago: The Open Court Publishing Company. London Agents: Kegan Paul, Trench, Trübner & Co., Ltd. 1906.

The discourses here recorded were given by the author at various points upon both the Pacific and Atlantic coasts, during a prolonged sojourn in this country covering portions of the years 1905–1906. He addressed American as well as Japanese audiences, always acceding to any expressed wish to hear him. As he spoke no English an interpreter was necessary when discoursing to other audiences than Japanese, and the translator of this volume acted in that capacity. When it was decided to print the addresses, which were largely informal and were preserved by shorthand notes, much revising, condensing, and adapting became necessary, but the editor gives the assurance in his preface that: —

In spite of these alterations and the liberties I have taken with the manuscripts of the Reverend Shaku, the lectures remain a faithful representation of the views as well as the style of preaching of my venerable teacher and friend.

"The Sutra (Discourse) of Forty-two Chapters," which precedes the Sermons, is not a continuous extract from the Sacred Books, as the title might imply, but a culling of "Buddha's short sayings and dialogues from various sutras. It is the first Buddhist literature ever translated into the Chinese language."

From it we quote the following as likely to interest our readers: —

(4) The Buddha said: "There are ten things considered good by all beings, and ten things evil. What are they? Three of them depend upon the body, four upon the mouth, and three upon thought.

"Three evil deeds depending upon the body are: killing, stealing, and committing adultery. The four depending upon the mouth are: slander, cursing, lying, and flattery. The three depending on thought are: envy, anger, and infatuation. All these things are against the Holy Way, and therefore they are evil.

"When these evils are not done, there are ten good deeds."

(9) The Buddha said: "If you endeavor to embrace the Way through much learning, the Way will not be understood. If you observe the Way with simplicity of heart, great indeed is this Way."

The first sermon of the volume is entitled "The God-Conception of Buddhism." Its avowed purpose is to show that Buddhism is not open to the charge of being atheistic or pantheistic — as these terms are commonly understood. Perhaps the nearest approach to a concise statement of the divine existence is this: —

Buddhism is not pantheistic in the sense that it identifies the universe with God. On the other hand, the Buddhist God is absolute and transcendant. . . .

To define more exactly the Buddhist notion of the highest being, it may be convenient to borrow the term very happily coined by a modern German scholar, "panentheism," according to which God is Πᾶν καὶ Ἕν (all and one) and more than the totality of existence.

But we are further told that,—

God is immanent in the world and not outside of it.

And this denial of individuality to God, of course forbids any thought of human individuality, or in other words of distinct human existence, apart from this world. As illustrating this we quote the following passage from the discourse on Immortality:—

Before concluding, there is one thing I should like to ask the believers in a materialistic, individual soul and its immortality; that is, What do you want to do up in heaven when you are ushered in there after you have finished your earthly career? Is it your wish to sit quietly beside your Father and among the host of celestial beings and passively enjoy inexpressible blessings? If this is your wish for individual immortality, I fail to see the purpose and significance of this life on earth. The history of civilization seems to lose its purport when you are away from here.

The key to the rational and conclusive solution of difficulties thus intimated is to be found in the little book of extracts from Swedenborg, noticed above, which is now being sent to the Japanese people. We trust that it may be instrumental in carrying to many earnest souls the idea that individual life in the world beyond, so far from being the sitting down to the passive enjoyment of "inexpressible blessings," is simply for all who desire it, the entrance upon that intensely active career of use for which this world is the scene of our preparation. For such a life of individual usefulness is certainly the ideal to which our stay here looks, and not less certainly is it the life to which the Lord refers when he says, "I go to prepare a place for you."

Symbolism.*

In a pretty pamphlet, Mr. Henry Rose, of England, has printed an essay on poetic imagery in general, and Swedenborg's symbolism in particular. He first defines poetry, and gives illustrations of poetic imagery from modern poets. Then he takes up the subject philosophically, dwelling upon the imagery of the Bible

* *Poetic Imagery and Symbolism.* By Henry Rose. London: James Speirs. 1907. 48 pp. 15 cents.

and the classics, and citing Plato, the Vedas, Milton, Coleridge, Wordsworth, Emerson, Carlyle, Ruskin, and Henry James. This brings him to Swedenborg and his general teaching of "Correspondency," as Mr. Rose prefers to call it. He shows the distinction between this and analogy. He examines Emerson's fault-finding because of the exactness of Swedenborg's method, and he defends the method to some degree. The following is a fine passage: —

> The subject is a sublime one. On scientific, and also on religious and ethical grounds, it is worthy of our best thought. With the religious and ethical aspects of our inquiry I have dealt only by implication, but they are aspects of profound interest. As we study the beautiful intimations which our poets and philosophers, and especially Swedenborg, give us of the connection of material and spiritual things, we more and more perceive that the world and our life in the world have a deep but not altogether hidden meaning. The more humbly and reverently, in the light of these teachings, we explore the mysteries of the universe and of our existence here, the more do we become sensible of a close, intimate, and constant relationship between the things around us and our own spiritual consciousness. The world becomes, as it were, a book; and as we struggle to read its mysterious characters, we learn more and more of our own history, and get more exalted ideas of the wherefore of life and of the purpose of this terrestrial existence. We discern that even this routine of business or of household drudgery, this eating and drinking, this marrying and giving in marriage, this rejoicing and mourning, have a significance which does not end with the experience of the moment — that life to us all is an allegory, the images of which we borrow from the world around us and our daily experience.

The Hibbert Journal.*

This quarterly seems to be the exponent of the advancing thought in "religion, theology, and philosophy," and is serving a positive use to thoughtful people. Its January number contained articles by Paul Sabatier, on the "Religious Crisis in France," of which he takes a hopeful view, on the "New Theism," by Rev. C. S. Patton, again hopeful, and on the "Messianic Idea in Virgil," by Prof. R. S. Conway, who strains his point a little. Rev. Hastings Rashdall treats of a "Grave Peril to the Liberty of Churchmen," making a plea against being held closely to the requirements of the canons, a bad situation growing out of the antiquated union of church and state in England. There are

* *The Hibbert Journal.* Quarterly. London: Williams and Norgate. Ten shillings a year. 240 pp., each issue.

brief and bright "discussions," careful "reviews," and a good account of "recent literature." The review of Dr. C. A. Briggs's "Critical Commentary on the Book of Psalms," by Dr. T. K. Cheyne, is one which it is difficult to take seriously, and it would be hard to say which is the more incompetent to treat the Psalms fairly.

A Rebuke of Hypocrisy.*

Opening at the introductory chapter of this little book, the reader may gain the impression that the whole volume is nought but a clever satire. He will not need to read far, however, to learn that the author has a very serious purpose in view. In a single word, this purpose is the arraignment of men prominent in different branches of the Christian Church, and active in theological and literary circles, for openly holding to creeds and defending views which in their hearts they repudiate.

We may say at once that, with Dr. Knight's main contention, we are in most hearty sympathy. If sincerity has no place in the church, where are we to look for it? It is the very mission of the church to deal with the realities of life. Its primary work is to reach men on the plane of their real living, and to impart to that living a genuine quality.

In his closing chapter, entitled "The Disease and Its Cure,"—which is a kind of summing up of the whole matter as it lies in the author's mind — he speaks as follows, after repelling the idea that "form" can be more important than "substance":—

> The disease may also be described as the habit of placing a low valuation on truth. . . . At any rate, it has come about that some consciences are not offended by falsehoods in religion. . . . Moreover, it would seem that unfaithfulness in religion is in a large measure responsible for a state of society in which moral ties are loosening, and the unscrupulous pursuit of pleasure, wealth, and power is a prevailing characteristic. . . . The Church is in no position to rebuke shams and cheats, frauds, double dealing and false accounts, mental reservations and perjury, in business and politics. . . . The remedy for lying is not to keep on lying, but

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* *The Praise of Hypocrisy.* An Essay in Casuistry. By G. T. Knight, D.D., Professor of Christian Theology in the Crane Theological School of Tufts College. Chicago: The Open Court Publishing Company. London: Kegan Paul, Trench, Trübner & Co., Limited. 1906.

to *stop lying*. Religion ought always to lay emphasis on sincerity. This quality is more important than church or creed or ritual. Love for truth ought to be prominent and unmistakable. . . . When we shall really make religion genuine and thorough-going, and theology reasonable, the Church will flourish as never before. The multitude will go again to the house of the Lord, the noble youth will flock to its service as an honorable calling, the great and wise will seek instruction at its altars, the saints will there renew devotion, and all will rejoice in its holy sanctions. *The Lord Jesus Christ will have come again.*

The italics, of course, are the author's. With all here said, we are in substantial accord. The church must practise the sincerity which it inculcates. We cannot be quite so sure as the author seems to be that a recognition of the insincerities of the church is the main cause of the turning of many from her ministries, but upon this we need not enlarge.

A single word should be said, however, upon one point which, if not wholly overlooked, is hardly given due weight in Dr. Knight's interesting essay.

The church puts before men ideals after which they are to reach, but to which they have not yet attained. The Lord's Word, from which are drawn the rituals most in use in the worship of the church, puts into the mouths of men utterances that are to be measured, not by common every-day states, but by higher states which it is the very mission of external worship to stimulate. It is not hypocrisy to look to these ideals and to acknowledge them. Nor is it hypocrisy to take upon our lips words to which our hearts cannot at once fully respond. We may, with perfect sincerity, reach out, in the light of revealed and rational truth, after spiritual graces, the worth of which the intellect fully recognizes, but the heart has not come to appreciate. This is the farthest remove from hypocrisy, for hypocrisy is the assumption not only of what we do not possess, but of that which we have no desire to possess. The thoughtful mind estimates the value of the everywhere accepted ritual of social and neighborly converse as lying to a great extent in the neighborly feeling which is thereby conserved and strengthened. And the spiritually thoughtful mind cannot but view the value of the sacred offices of the church as consisting very largely in the stimulus they give to humble, uplooking trust, and to a genuine rightness of thought as well as to honest and orderly daily living.

Bibliography of Swedenborg.*

This eagerly expected book has appeared, and will be welcomed on all sides. The first thought of the reader will be, How could a London pastor, preaching twice on Sunday, and having daily duties in his parish, accomplish such a task? We cannot answer except by saying that he devoted all his holidays to the researches here embodied. His visit to this country and its New-Church libraries in 1900 was mainly for the purpose of gathering some of the data here presented.

The Preface of a dozen pages states that Mr. Hyde began his great work in 1898, that he has depended on his own researches, that he enumerates two hundred works of Swedenborg, that he covers editions in seventeen languages, that all titles are given in full, that measurements and numbers of pages are given, and that Mr. Hyde's subjoined notes describe the several editions fully. He gives a list of forty-eight libraries examined, also of some sixty of our periodicals from which he has drawn information.

The body of the work requires six hundred well-printed pages. The first entry is a little poem of 1700. Then follow the works in chronological order. He translates *Arcana Cœlestia* by "Heavenly Mysteries," which seems inadvisable in view of Swedenborg's distinct use of *mysterium* and *arcanum*. The entries under this title alone require seventy-five pages. As to the "Coronis or Appendix to the True Christian Religion," an unfortunate error of the early translators, long since avoided, is repeated. *Coronis* is translated "Crown" as if it were *Corona*. These words in Latin are used distinctly, and Swedenborg never confused them, but used *corona* for a crown and *coronis* for an appended treatise.

After all this information, some of which is new and important, Mr. Hyde gives a list of the manuscripts in the Academy of Sciences, Stockholm, a list of the photolithographs and composite volumes in general, a list of "documents" and biographies, a description of portraits and engravings, some added

* *A Bibliography of the Works of Swedenborg, original and translated.* By the Rev. James Hyde. London: The Swedenborg Society. 1906. 743 pp., 7 x 10 inches.

data as to editions, and full indexes to this magnificent work, which takes rank at once with the Potts' Concordance as a unique and indispensable book. It is, like Tafel's Documents, a book for every careful student of our own organization, but it is also a book for all large libraries, and it should be so widely distributed by some means that no one, even he who makes only a lecture about Swedenborg, should fail to take cognizance of the marvelous facts here presented in the most orderly and accessible manner.

The Swedenborg Society is to be congratulated on the publication in such perfect form of so noble a book.

SMITHSONIAN ANNUAL REPORT.*

THIS is chiefly valuable on account of the General Appendix of 476 pages, consisting of selected papers on various scientific subjects, illustrating the more remarkable and important developments in physical and biological discovery. The volume is considerably smaller than usual this year, indicating that there have been fewer developments than usual of this kind. We have found the most interesting papers to be the following: "New Measurements of the Distance of the Sun," by A. R. Hinks; "Photographing Lightning with a Moving Camera," by Alex Larsen; "Some Refinements of Mechanical Science" (relating to minute measurements of time and space), by Ambrose Swasey; "Progress of Radiography" (or the accurate photographing of the interior of the body — bones, the artereial system, etc.), by L. Gastine; "The Ethics of Japan," by Baron Kencho Suyematsu; "The Fight Against Yellow Fever," by A. Dastre, and a memorial sketch of Dr. Walter Reed, who discovered the way in which that disease is transmitted. These papers are suggestive in connection with a study of correspondences, especially as bearing upon the spiritual causes of diseases. "Luminosity in Plants," by Hans Molisch has a bearing upon what Swedenborg says of phosphorescence. "The Influence of Physical Conditions in the Genesis of Species," by Joel A. Allen; "Parental Care Among Fresh Water Fishes," by Theodore Gill.

The book can be had at the cost of printing and binding from the Government Printing Office, Washington, D. C.

*_Annual Report of the Smithsonian Institution for the year ending June_ 30, 1905. Washington: Government Printing Office. 1906. 8vo cloth. 576 pp.

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